

MACKENZIE MANUSCRIPTS

SUMMARIES
of the
HISTORICAL MANUSCRIPTS IN THE MACKENZIE COLLECTION

VOLUME II

(Telugu, Kannada and Marathi)

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P R E F A C E

The present volume (Volume II) forms the second part of the collection containing the summaries of the Telugu, Kannada and Marathi manuscripts in the Mackenzie Collection. Dr. (Miss) R. Champakalakshmi formerly Lecturer, Department of Ancient History and Archaeology, University of Madras, and now Associate Professor of History in the Jawaharlal Nehru University, New Delhi helped me in making the manuscript ready for publication. Dr. C. Krishnamurthy, Reader in the Department of Ancient History and Archaeology saw the whole work through the Press. I am thankful to both of them for their unstinting help.

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WILSON, pp. 393-416.

MANUSCRIPT No. 87

WILSON, pp. 393-4, No. II, (30 sections).

TAYLOR, Vol. III, p. 580. (CM. 692).

Shelf No. 15-4-42.

L.R. 12.

This manuscript contains the account of the following villages :

Cintapalli Dist.

Tulapāḍu, Cintapalli Dist., Annavaram, Peda gadela varma, Pedapuḍi, Taḷḷūr Takkallapāḍ and Serangapatam, Kemeripuḍi, Bollavaram and Rudravaram.

Vinukonda Dist.

Enagallu, Vinjaram Pāḍu, Gottepāḍu, Garnapuḍi, Gollapuḍi, Morakapuḍi and Tautavāḍi.

Rapalle Vallūr Dist.

Vallur, Kattempuḍi, Tunla and Yeragarta pāḍu.

Vinukonda Dist.

Ratūr, Appapuram and Koṇḍa putūr.

Cilakalūripāḍu District.

Garikapāḍu, Sandopuḍi, Palaparru, Yadabāḍu, Adusupaḷli and Nedumpati Khandrika.

Settanapaḷli District.

Uppalapāḍu, Daṇḍamuḍi, and Paṣumarru, Paṭṭavaram Lingam-
guṇṭa, Jaggapuram and Dinturipāḍu, Garijavela, Ponukabāḍ Agra-
hāram Pallapati Agrahāram and Kuttempuḍi.

Account of Dēśa Pāṇḍya of Vinukonda Pargana.

Among the above the following information regarding Jagga-
puram and Dinturipāḍu is worth notice. Near Pedadintinapāḍu, on

the north-east boundary there is a locality, where many Jains dwelt. In the time of Vaddi Reḍḍi Karnataka Government the Jains ceased to be there. Then the place became a mere heap. East of this place the villagers of Sundūr (another village nearby) established a granary of corn dug into the said heap and it became a very large store house for corn. Afterwards some people went out from Sundūr and constructed a paḷḷi on the spot. The place where the corn is kept is called *gaḍē* in Telugu, and hence it became Peda Gadela Varru or the great granary.

After the Mughal conquest of the place, it became a taluk, and was given as a Jagir to two Muslims. Temples were afterwards built by Kammavaru, the affluent people of the village for Amarēś-varasvāmi and Vēṇugōpālasvāmi.

WILSON, p. 394, No. III. (9 Sections).

TAYLOR, Vol. III, p. 532 (No. 3, C.M. 693).

Shelf No. 15-4-39.

Account of the following villages:

Cilakalūripāḍu District :

Tummadu, Jagalapalle, Jāladi, Sankuratripāḍu, Ganapavaram
Yeraganta Pāḍu, Yedlapāḍu and Nandigama.

Cintapalle District :

Cinamakken, Cinalapudi, Kannekalla, Pedakurappāḍu, Hussan
Nagar, Lagadapāḍu and Pedapaniḍam.

Repalle District :

Abbūru, Buddam, Kommūr, Bodapāḍu and Vunnava.

Cintapalle District and Rachur :

Morutotakamarajugeda, Arimanda, Munipalle, Peda Makkena,
Lingam Guṇṭa and Gudipudi.

Sattenapalli District :

Korrapāḍu, Sattenapalli, Kanakanapalli, Vaddepalli Rentapalle,
Venna Devi and Gondalapāḍu Agrahāram.

Cintapalle District :

Verūru, Kavūru, Lakkarāju Garlapāḍu, Madderalu, Boppudi,
Thangadapalli, Suravarapupalli, Uppu Magalaru and Bhimavaram.

This manuscript contains *kaifiyats* as well as inscriptions. Among
the details in the *kaifiyat* the following may be noted.

That after the Kākatīyas, the Reḍḍis, Gajapatis, Vijayanagar
kings and the Golkonda Nawābs occupied the country. In the Com-
pany's days, one Manūri Venkatarao was a very powerful chief.

In every description of the village, the Guḍikāṭṭu lakkā, and
particulars of land, crops and temples are given.

The villages of Cinna Makkena, Cinalapudi and Kannallaka
Peda Kurapāḍu, Hussan Nagar, Lagadapāḍu Panedam,* Abbūru,
Poddam Bodapāḍu, Kommūru, Gudipudi, were all under the con-
trol of Rāja Vasireḍḍi Venkaṭādrī Nayudu.

MANUSCRIPT No. 89

WILSON, p. 395, No. IV.

Shelf No. 15—6—40.

This volume contains a historical account of Koṇḍaviṭi Daṇḍa-kavile. The original manuscript is not traceable.

This matter is printed in the Telugu work known as *Koḍaviṭi Sāmrājyamu* by Maddulapalli Gurubrahma Śarma.

WILSON, p. 395, No. VI (15 Sections).

Shelf No. 15-6-33.

Kaifiyat oṣ Niḍadavōlu, Ellore Taluk.

Niḍadavolu so called in Kaliyuga (Kali age) was known as Anasarolu in Kṛita age, Baḍadanavōlu in Trētā and Nidumadhya-puri in Dvāpara Yuga. When Kākatiya Gaṇapati was ruling in 1063 S.S., Rāmanna obtained the village as a gift from the king. Some time after it Niḍadavōlu came under a Zamindar.

On the hillock called Dvārakācala now resides God Venkaṭēśvara and in praise of him two verses from the *Brahmāṇḍapurāṇa* are usually sung. The pilgrims take various vows for the fulfilling of their desires and discharge them by performing service and festivals to god. The place is known as Sudarśana Kṣētra for even ordinary stones and chalky lumps bear on them the imprint of Cakra (viz., Sudarśana); this extends over the stones on all sides to half a mile around the village. On the south-west of Venkatēsa temple there is a natural tank called Sudarśana-puṣkaraini known also as Śrinivāsa-puṣkarani. The chalky stones in the tank show the impress of God's cakra. Near the tank on the west there is another tank called Narasimha tīrtha. There is a *maṇṭapa* near each of the tanks ; that which is near the former tank is called *tīrthavāri maṇṭapa* (where God rests when He is taken on hunting procession). There is another *maṇṭapa* known as *Vilāsa maṇṭapa* in the village south of the *Kalyāṇa maṇṭapa* of the temple.

Pāruvēṭu maṇṭapa was repaired by the orders of Meka Venkatanarasimha Apparāya, the Zamindar of Niḍadavōlu.

Gōkinapaḷli, Ellore Circar.

On the bank of the Tamieru river a brahman cleared a forest and set up a linga in the new temple built by him. The God was called Gōkarṇēśvara and the village Gōkarṇapuram which in course of time became Gokinapalli.

Donḍapāḍu, Ellore Circar.

The village was probably called Donḍapāḍi owing to the presence of large number of donḍa creepers. Once the place was deserted by the inhabitants and went to ruins. Hence the place was called Donḍa-pāḍu.

Ambarpēṭa.

This was called Vadlapatla. During the Mughal regime one Ambar Khan, a Muslim, founded a new village in the fields of Vadlapatla and it was named after him. Ambarpēṭa grew up in size while Vallapatla declined and the latter became a hamlet under Ambarpēṭa.

Then follow the Kaifiyats of Śarabhapuram, a hamlet of Ambarpēṭa, Sivar Gopikuṇṭa Khandrika, Peta Cintalapudi, Vitham-rāju Paḷḷi and Jangalapalle. The last village was founded by one Śambhulingadēvara, the head of the Śrīśailamaṭha. The Jangama enjoyed the possession of the village for a hundred years.

Akiripalle, Ellore Circar.

The rest are not historically useful.

WILSON, p. 398, No. XV. (5 sections).

TAYLOR, Vol. III, pp. 485-6 (No. 15 (C.M. 705).

Shelf No. 15-5-26.

I. *Genealogical account of the Zamindar of Serugaḍa in the Northern Circar.*

WILSON, p. 398, XV-I.

In olden times the region of Serugaḍa was full of forests mainly inhabited by Śavaras and Kirātas and was ruled by a *Koḍu* king Molikari.

King Savay Jayasing, the ruler of the northern country of Gökula Brindāvan, started on an invasion of the south and he was accompanied by the young prince of the same (his) family Savay Candrasing. This prince during the king's campaigns in these regions strayed away from the main army during a hunt and reached the village of Patumandi, a *Koḍu* settlement. The Kodu king Molikari having heard of the prince's visit received him with all kindness, offered him the rulership of the kingdom on account of his Kṣatriyahood. The prince adopted the offer and administered the country for some years from Śaka 1442.

During the rule of the sixth ruler of the line, Baliyaru Singudēv, he turned forest lands into cultivable lands and divided the kingdom into four divisions appointing his sons by different wives as rulers of three of these divisions, keeping the fourth division Serugaḍa under his own administration.

He had a son called Paraśurāma Singu Dēv. He founded an *agrahāra* Haledapadra surnamed Baliyarusingupuram. He ruled from Śaka 1562 (Fasli 1049 to Fasli 1056) for 8 years. During his rule the Mughals established sway over these regions.

The ninth ruler Kripāsindhu Singu (Fasli 1140-1153) founded an *agrahāra* in his name called Kripāsindhupuram and his queen Sunnadēvipatramahādevi founded another *agrahāra* and granted it to Vedda Brahmanas.

During the regime of Hari Kṛṣṇa Sing, a son of Kripāsindhu Sing, a certain Rāmakṛṣṇa Patnaik obtained *Padiya* land from Hariṅkṛṣṇa Sing and granted it as an *agrahāra* to Vadde Brahmans naming the *agrahāra* as Hariṅkṛṣṇapuram.

Hari Kṛṣṇa Sing had two sons, of whom Galinātha Sing, the elder became the ruler of Badagaḍa taluq during the lifetime of his father. Advaita Sing (the second son?) who was the *adhikāri* of Hariṅkṛṣṇa Sing? succeeded his father in Fasli 1189 as ruler of Serugaḍa and ruled up to Fasli 1206 for 18 years. He left two sons (1) Śyāmasundara Sing and (2) Rāmacandra Sing, of whom the elder Śyāmasundara Sing succeeded his father in Fasli 1207 and he is the present Zamindar.

2. *Genealogical account of the family of Puruṣōttama Deva including an account of the kings of the four Yugas.*

WILSON, p. 398, XV-2.

The dates given are not trustworthy.

Rule of the Kēsari Kings.

Anangakēsari, 60 years; Madanukēsari, 60 years; Kalikēsari, 74 years; Pulakēsari, 60 years; Candrakēsari, 70 years and Padmakēsari, 60 years—384 years.

Rule of the Cauḍāṅga (Cōdaganga?) Kings:—

Nṛsimhadēv, 60 years; Viṛabhadēv, 60 years; Ānanda Dēv, 60 years; Atitti Dēv, 60 years; Pratāpa Dēv, 60 years; Puruṣōttama Dēv, 60 years; Lāṅgūla Nṛsimha Dēv, 60 years; Śankara Dēv, 60 years; Kapiladēv, 30 years; Bhānu Dēv, 50 years; Mukunda Dēv, 50 years; Rāmadēv, 60; Mādhavadēv, 70; Pratāpa Nṛsimhadēv, 70; Vaiṣṇavadēv, 60; Śyāmasundara Dēv, 60; Baldēv, 50; Rudradēv, 60; Dēvadēv, 60; Cudamvudygala Dēv(?) 60; Bhagavānu Dev, 70; Madana Dēv, 70, and Moduva Bhāmadēv, 60; Candradēv, 70; Kaluva Kunnu Dēv, 70; Niṣadha Dēv, 70; Gōvindadēv, 54; Pitāmbara Dēv, 70; Raghunātha Dēv, 70; Narahari Dēv, 50; Rāmadēv, 70; Aśva (retu?) Dēv, 40; Bhagiratha Dēv, 40; Narōttama Dēv, 60; Puruṣōttamadēv, 40; Ānanda Dēv, 40; Mādhuri Dēv, 60; Nārāyaṇa Dēv, 40; Kripāsindhu Dēv, 40; Raghu Dēv, 60 and Vira Rudra Dēv. 46.

Ganga Kings:

Gangādhara Dēv, 85 years; Venka Jaṭā Dēv, 70; Maḍana-mōhana Dēv, 25; Kalidyumna Dēv, 11; Ananta Dēv, 27; Rāja-rājēśvara Dēv, 60; Pratāpa Bhānuḍēv, 35; Madhava Bhānuḍēv, 38; Vīra Bhānu Dēv, 24; Mukunda Dēv, 76; Bandiya Bhānu Dēv, 24; Cīṭya Bhānu Dēv, 1 month; Kapilēndra Dēv, 76 years; Puruṣōttama Dēv, 28; Pratāpaṇuḍra Dēv, 66; Kava Bhānu Dēv, 13 days; Govinda Dēv, 12 years 5 months; Pratāpa Dēv, 12 years 7 months; Nṛsimha Telaga Mukunda Dēv, 13 years, 13 days; Rāmacandra Dēv, 32 years; Puruṣōttama Dēv, 23; Nṛsimha Dēv, 26; Gangādhara Dēv, 3 years, 5 months; Balabhadra Dēv, 8 years, 6 months; Mukunda Dēv, 42 years; Viśvasīṅga Dēv, 29 years, 4 months; Bahari Kṛṣṇa Dēv, 5 years, 3 months; Gōpināth Dēv, 8 years, 6 months; Rāmacandra Dēv, 12 years; Virakēśvara Dēv, 60; Dribhyasimhadēv, 1 year, 6 months; and Mukunda Dēv.

(Present ruler—who after ruling for 17 years, handed over his estate to the Company and retired to Khurudapadi).

3. *Account of the genealogy of Nārāyaṇanūru Hariscandra Dēv, Zamindar of Tarla district.*

WILSON, p. 398, XV-3.

• A certain prince, Prabhākaranuru, hailing from the Nāgapura-dēśa came to the Vadisa country and entered the service of the king of Cuttack (Kaṭakam), Kapilēndra Dēv Mahārāja, as a commandant of a few troops. On his death his son Divākaranuru continued to serve the king of Kaṭakam in the same capacity from Śaka 1332 to Śaka 1358. Subsequent to Śaka 1358, while Kapilēndradēv was still ruling(?) his son Vīra Śrī Puruṣōttama Dēv succeeded to the rulership of the Vadisa kingdom. After having conquered the eastern and northern countries he proceeded against the western and southern countries to conquer the kings of Kānci and other places. The Sardār Divakaranuru along with his son Sadāśivanuru and his contingent of troops accompanied the king in his southern campaign. At the battle before the gates of Kānci Divākaranuru died in the fight. On his way back Puruṣōttama Dēv halted at the village of Tadvada, in the aforesaid taluk of Talan and granted the Tadvada Maṭha to Sadāśivanuru, the son of the dead commandant Divākara-
M.L.—2

nuru as reward for the services rendered by the father and son in the campaign. Sadāśivanuru was directed to administer the *maṭha* and granted the privilege of maintaining the insignia of chieftainship.

Sadāśivanuru ruled his estate, constructed a fort and palace at Tadvada. He ruled from Śaka 1358 to Śaka 1374 for 16 years.

His successors were:—

Sadāśivanuru (Ś. 1358-1374); his son Vināyakanuru (Ś. 1375-1388); and his son Candrasēkharanuru (Ś. 1389-1401).

The last of them accompanied king Pratāparudra Gajapati, son of Puruṣōttama Dēv in his campaigns in the west and won the praises of his master. He was succeeded by:—

Vāsudēvanuru (Ś. 1402-1416); Nīlagirinuru (Ś. 1417-1428); Nāganuru (Ś. 1429-1450); Bhōganuru (Ś. 1451-1465); Candranuru (Ś. 1466-1476); Govindanuru (Ś. 1477-1490); Narasimhanuru (Ś. 1491-1503); and Padmanābhanuru (Ś. 1504-1526).

During his regime, the Moghuls conquered these countries that were under Gajapati rule, and established their rule over the regions from Katacauki(?) to this place. This territory was included in the Śrikākulam Sarkar and was administered by officers (*Foujdārs*) from Hyderabad. Padmanābhanuru was given the status of a Zamindar. He was succeeded by:—

Naraharinuru (Ś. 1527-1562); Gōpālanuru (Ś. 1563-1576); and Kṛṣṇanuru (Ś. 1577-1597).

The last of them took part in the campaigns of the Mughals in the company of the Nawābs against other zamindars and won many victories, earning the title of "*Sainyasinha-Hariscandran*".

Subsequently he accompanied Nawāb Mālik Sāheb in the campaign against the Zamindar of Velupaḷi taluq whose fort *Dandāraṇyam* he captured. The Zamindar lost his life in battle. Kṛṣṇanuru was followed by:—

Bappayinuru Haricandan (Ś. 1598-1629).

During his regime he gave many gifts of *agrahāras* to Brahmans. He performed a sacrifice Agniṣṭōma at Śrī Puruṣōttama Kṣētra, erected a shrine for god Nīlakaṇṭha to the south of the

palace at Tārila and granted land to the temple as *inām* for performance of worship, etc.

The next ruler was Trilocananuru Haricandan (Ś. 1630-1675). He constructed a *maṭha* at Tārila for god Rādhākāntasvāmi and granted the village of Nilipadra to it. During his regime Nawāb Jābar Ali Khān took prisoner the zamindar of Arugada and his collateral chiefs who were subordinate to Alīka(?) and confined them at Śrīkākuḷam. In order to effect their release Jagannātha Nārāyaṇadēv, the zamindar of Parlakimedi started on a campaign against the Nawāb at Śrīkākuḷam and was accompanied by Trilōcananuru. They fought a battle against the Nawāb in which they secured victory and effected the release of the zamindars. When this taluq came under the administration of Jagannāthanārāyaṇa Dēv as Nawāb Trilōcananuru paid his *peshkist* to him.

The next ruler was Rāmanāthanuru (Śaka 1676-1696).

During his regime these regions were under the rule of the French, on behalf of Alīka and also under the rule of the Pusapati chiefs who deputed Yavaram-Gaḍidigu ḍala Sītana and Gade Dosanna Pantulu to conduct the affairs of the state. To these Vyāvahārikas (officials) Rāmanāthanuru paid his *peshkist*.

Subsequently, in Śaka 1768, the Company came into possession of this region and the Ganjam Kasba was placed under the administration of Master (Mr.) Katasphurat as Chief San Kansaler. He changed the headquarters from Icchapuram to Ganjam Kasba and fixed the *peshkist* payable by the zamindars of the Alīko Taraf.

He constructed a temple inside the fort at Tārila to the east of his palace, and installed therein the gods Jagannāthasvāmi, Rādhākāntasvāmi and Caitanya Nityānanda.

Sri Nārāyaṇanuru Haricandana Dēva (Ś. 1714-1737), is the present Zamindar. After the death of his father he succeeded him and regularly paid the *peshkist* to the Company. In Fasli 1214, when Mahārāja Śrī Seti Dhoragāru became the Collector of Ganjam Kasba, he conducted a resurvey of these estates (talucs) appropriating the revenues under the heads *nammak* (salt), *sayir* (customs) and *Kalli* (other revenues?), fixed permanent rates of assessment at Jamābandī. In regard to the Tārila estate the Jamābandī amount of

Rs. 7,500/- previously fixed by Mr. Katasphurat was reduced at Rs. 4,000/- permanently. The then zamindar paid this regularly.

4. *Account of the four villages in the Tārla District.*

WILSON, p. 398, XV-4.

Not historical.

5. *Kaifiyat of Pollekula.*

WILSON, p. 398 XV-5.

Once there was a king called Vīra Vīra Vikrama Cōla of the family of Muḍigoṇḍa Cōla, who was ruling at Vikramapura. He was blessed with a son, who was named Karikāla, as he was in his previous birth the elephant serving the god of Kālabasti. Karikāla on coming to age married Puṇyavati, the daughter of the Malayāḷa king. Installing him on the throne, Vikramacōla and his queen retired to the forest.

Karikāla conquered the whole country up to Mount Mēru. He undertook the construction of a dam across the Kāvērī. He summoned all his dependent kings to aid him in this work. The story of Nimmavva of Muḍigoṇḍapetta about the refusal of the king Bhallanarāya who was in the middle of the ocean, to help in the work, sending the communities. *Paḷḷi Vevuru*, *Kaikkōḷa Vevuru* and *Yeḍḍi-Vevuru* to bring Bhallana and the rest of the story relating to the victorious return of the three communities with the head of Bhallanarāya are mentioned. Karikāla pleased with them bestowed on them the *birudus* of *Cōḍarājyasthāpanērāya*, *Bhallanārāyanisirah-khaṇḍana*, *Dhanukulagōṭrāpavitra*, *Ponnāmranāthadēvadivyaśrīpāda-padmārādika*, etc., which belonged to him.

Further Karikāla received them into the rank of his sons and called them *Cōḍakumāras*. Other insignia of chieftainship like palanquin, umbrella, etc., were bestowed on them.

WILSON, p. 399, No. XX. (2 Sections)

TAYLOR, Vol. I p. 509 (536 No. 20, C.M. 710)

SHELF No. 15-1-2.

Sections 1 and 2:—Accounts of the villages of the Pratāpagiri and Cikaṇi Districts.

1. *Udamari, Pratāpagiri taluk.*

The village was the *Jāgir* village of Khinuparāju, the village had no *karaṇam* but the rāja's clerk. has submitted the following accounts relating to the village and its boundaries.

Details of accounts.

2. *Caṇayūri grāmam, Jāgir village of the king.*

Details of Revenue accounts.

3. *Śingipuram, jāgir of the king.*

Details of Revenue accounts and boundaries etc.

4. *Devulli, Pratāpagiri taluq: Jāgir of the king.*

5. *Nissantapuram, Pratāpagiri taluq:—*

The village belonged to God Jagannātha of Orissa, granted to him to provide *amritamaṇi* etc.

6. *Ravubadu, Pratāpagiri taluq:—*

This village was granted for providing *amritamaṇi* to god Śrī Mahādēvu Kapilēśvarasvāmi of Ca (Bha)ravuri grāmam.

Details of Revenue Accounts etc.

7. *Tutiyabuli, Pratāpagiri taluq:—*

The village was granted to god Jagannātha of Orissa by Jagannātha Dēvarājugāru in his 14th Anka for *amritamaṇi* etc.

Details of the Revenue Accounts.

(The rest of the manuscript contains mere revenue. Details of the different villages of the Pratāpagiri and the Cikati taluqs).

WILSON, p. 399-400, XXI.

TAYLOR, Vol. III, p. 530 (No. 21, CM. 711).

SHELF No. 15-6-9.

This manuscript contains 12 sections:—

1. Genealogical account of Śrīkṛṣṇa Candra Sāmanta Rao Mahāputruḍu, Zamindar of Humma District in Northern Circars.
2. Genealogical account of Raghunāth Singh, Zamindar of the Bōdagaḍa District.
3. Genealogical account of Nāmakṛṣṇāmṛta Rāja Deo Zamindar of Kallikota Estate.
4. Genealogical account of Rādhā Paṭṭa Mahādevi, wife of Upēndrasimha Dēva, Zamindar of Surada district.
5. Genealogical account of Pītāmbara Rājendra Deo Zamindar of Cikaṭi.
6. Account of Padmanābhapuram and Digupuḍi in the Vijayanagaram district.
7. List of village endowments in Vijayanagaram district.
8. Accounts of ten endowments in Cinna Kimidi district.
9. List of villages, *agrahārams*, *Jūgirs* together with the account of the *karaṇams* in the Cikaṭi District.
10. Accounts of Rāmacandrapura śāsana, Lōkanāthapuram Agrahāram Pendra khali śāsana, and Pezzareyah śāsana Agrahāras in the Cikaṭi District.
11. List of villages and an account of the *karaṇams* in Khara-koṭa Districts.
12. Account of the Baliyam Simhapuram Agrahāram in the Attagada District.

These sections deal with the genealogy of some local zamindars and furnish also an account of some endowments and *agrahāras*.

WILSON, p. 401, No. XXVI. (6 sections).

TAYLOR, Vol. III, p. 532. (652 No. 26, C.M. 716).

SHELF No. 15-6-7.

1. *Accounts of the Humma Villages.*

Humma was founded by one Madanamōhan Santa with the help of the Gajapati king Kapilēśvara, and fortified against robbers in the forests. It grew in to a town during the time of Raghunātha Santa, the grandson of Madan mōhan Santa. He reinstated God Kapilēśvara and instituted regular worship for the god. In course of time a suburb called Talavahumma came into existence.

2. *Account of Singipuram.*

3. *Accounts of Ciripuram and Rukmiṇiyam.*

4. *Accounts of Cuuranga and Hasanapuram.*

These sections give an account of the successive *Karanams* of the respective villages.

5. It contains a list of *Jāgir* villages and a list of the names of *Karanams* for the villages with the extent of cultivated lands.

6. *Genealogy of late rulers of Tekkali of the Kaḍamba family (known as Jagaddevas).*

Two brothers Vīrabhadra bodujana and Candrasekhara Jana quarrelling with their brother left their native country, Śimhaḷad-vīpa, came to Parlakimidi. Its ruler Gajapati Śivalinga Nārāyaṇa, received them with regard and showed them two places to acquire by conquest and enjoy them, Vīrabhadra Boda went against Yenetlu of Bommali taluk and Candrasēkhara against the Red (Erra) Boyas of Tekkali. Both of them conquered the tracts but Vīrabhadra had no descendants, Candrasēkhara after gaining Tekkali, found his enemies Erraboyas gathering at the fortress Burugam and rioting from their stronghold. He marched against them and after defeating them occupied the place. He constructed a temple to Vallabhanārāyaṇa at Tekkali and at Pāta Tekkali (old site) a fortress was built by him. His son, Nrisimha Jana cleared the forest north-west of Burugam and founding a town there made it his capital, called Nṛsimhapura. His kingdom was also

named Nṛsimhapurarājya. Under his orders forests were transformed into villages and towns in various places in his country and much cultivable land was recovered from jungles. He constructed temples for Kotaradēvī and Kālikādēvī in his capital (Tekkali?) and at Dēvalabhadra, a village founded by him. shrines for Śiva were erected. In the name of his mother a tank was dug known as Padmadala. On the east of the town (capital) the new village was called Dimaladu.

He was succeeded by his son Lakṣmīnārāyaṇa Jana who founded the town Nagaram Velli and constructed a temple for Lakṣmīnārāyaṇa.

He had five sons by two wives, the younger bringing forth only one called Mīna Kētana. After the ruler's death, leaders selected Mīna Kētana for the chieftainship; but Gōpinātha and his brother's sons by the senior wife objected to it. Mīna Kētana sought the favour of Gajapati Rudra Mukunda Nārāyaṇa who crowned him for Tekkali Taluk giving him a new title *Bhūpati Mangavāṇa*. Gopinātha and others reconciling to their subordinate position became in course of time Mahāpātra in the state.

Nārāyaṇa Manga who succeeded him founded a new town called Bḥendi(?) and constructed a temple there. His son Ananga Manga succeeding him founded a new town Kammar Khille and built a temple for Śiva.

Dēvarāja Manga, his son, succeeded him and he married Viśvamādevī, the daughter of the Nandapara ruler. He cleared the forests near his capital and elsewhere and founded the villages of Alatadu, Antaragoddim Caranadēsapura where temples for Śiva and Dēvarāja were also built. He was followed by Candrasēkhara Manga to whom the daughter (Jamma) of the ruler of Parlakimidi (viz., Gajapati Narasimha Narahari Nārāyaṇadēva) was married and from that time this family was called Jagaddevas. He founded the new town of Tekkali and built the temple for Candrasēkhara on the hill near Tekkali. He granted agrahāras of Kavithe and Citidasapura (to Brahmans). He founded a new village in his son's name Raghunāthapura.

Raghunatha followed his father and he married Bamma(?) the daughter of his uncle Gajapati Padmanābha of Parlakimidi. By

clearing forests in several places he founded towns and constructed tanks. It was hence called Gaṇḍa Gōpālasāgara. The *Nawab* (the military officer) at Śrīkākulam had a good regard for him and obtained for him (from Gōlkonda) a number of titles and insignia, besides the grant of two villages as *Jagir*. He was asked to assist the Nawab with his army whenever wanted.

His wife died and this made him leave his estate in the hands of Lakṣmaṇa Paṭṇāyak and he proceeded to Jagannātha to live in the presence of God. He was accompanied by Rāmanna Paṭṇāyaka. Narasimhādēva, king of Jagannātham showed him much honour and granted village to settle and erect temple. It is called Allivada where he erected a temple for Bṛndāvana Svāmi and gave Allivada for the maintenance of the temple. He lived there for 7 years, and securing the idols of Gōpālasvāmi, he returned to Tekkali and built temples for Nṛsimhasvāmi. He founded a town called Cintāmaṇi by cutting off the jungle near his capital where Gōpāla's temple was erected. He made the new town his residence. After his death his son Rāmakṛṣṇa Jagaddev succeeding him was ruling at Cintāmaṇi. He constructed a temple for Cintāmaṇīśvara near the same town and a tank in his name as Rāmakṛṣṇa Sāgara. He had no children and adopted the son of his half-brother Rājagopāla, called Cinnaraghunātha who succeeded Raghunātha.

Later the (East India) Company took charge of the countries about the coast and fixed their annual taxes for the estates. Jagannātha of Parlakimidi did not come to terms. When Col. Fletcher attacked the town of Jagannātha his ancestry was retained in his estate for an annual payment of 30,000 Rupees. He abandoned Cintāmaṇi and erecting a palace of five storeys at Raghunāthapura where two temples for Gopāla Jagannāyaka were also constructed.

He was succeeded on his death by his son Cinna Rāmakṛṣṇa Jagaddēv. The chief of Ganjam, Klaradrasol (?) and other English men crowned him at Tekkali. But he died at an early age.

Cinnaraghunātha claimed the estate but the claim was rejected. Similarly, Candrasēkhara laid his claim which shared the same fate. The estate was managed by the Company. When in Fasli 1213, excise powers were taken away from the zamindars, the taluk of Tekkali was handed over to Gajapati Padmanābha for an annual payment of Rupees 95,000.

MANUSCRIPT No. 95

WILSON, p. 401, No. XXVII. (7 sections)

TAYLOR, Vol. III, p. 509, No. 548 (No. 27 C.M. 717)

SHELF No. 15-3-3. (Transcribed in L.R. Vol. IX).

1. *Legendary Account of Śrīkākulam situated on the boundary of Andhradēśam.*

WILSON, p. 401, XXVII—1.

Legendary origin of the city and its temples.

This manuscript begins with a legendary account of the place.

In course of time the place became very popular and prosperous.

The manuscript contains the story of Sōmaśarmā, the son of Yajña Śarmā of Kalinga, who after spending his early life in wicked and sinful ways, finally became an ascetic and obtained deliverance at the feet of the God of Śrīkākulam.

Account of Mukkanti

In the city of Ahicchatra, there lived a king called Rājīvākṣa. About this time, a certain Brahman of the Vindhya region, named Acyuta Śarmā had a daughter named Viśālākṣī. When she came of age, God Rudra married her with the permission of her father. The issue of the marriage was Mukkanti *alias* Phalākṣa *alias* Surakṣaṇa (Sudakṣaṇa?) who established himself as ruler over Dharaṇivara nagara (Dharaṇikōṭa). To his court came Nārada, who described to the king the greatness of king Śrīvallabha of Ahicchatrapura, to whose court Mukkanti paid a visit. Subsequently, a great famine swept over Ahicchatra and the whole of North India, on account of which many Brahman families migrated to the Andhra country and were received with great honour by King Sudakṣaṇa *alias* Mukkanti, who was then ruling over the Āndhra Country.

Account of Anantapāla Daṇḍanāyaka :

In the Kali age, there lived king Ananga Bhīma at Kaṭakam who extended his sway over the regions of Anga, Vanga, Kalinga and Utkala. In his time, a certain Brahman Mādhavarman belonging to the region of the River Kṛṣṇā was travelling with his wife in the Utkala country. During travels, his wife gave birth to a male child in the midst of a forest. The parents abandoned the child and went away. King Ananga Bhīma came by the child when out on a hunt, and took parental care of the child whom he named Anantapāla. When Ananga Bhīma became old, he bestowed his kingdom on his own son Narasimha, and made Anantapāla, the commander-in-chief of the army. At the behest of the king Anantapāla Daṇḍanāyaka started on a campaign against the King of Kāñci and after visiting several holy place like Śrikurmam and Simhācalam on the way, reached Śrīkākuḷam on the Kṛṣṇā, where he met his old parents. After propitiating the god with various gifts, he proceeded to Kāñci, where, after defeating its ruler, he set up a pillar of victory in the Hastiśaila (ie-Varadarājaperumāl temple), little Conjeevaram and returned laden with booty to Kaṭakam, where he was received with great honour by King Narasimhendra.

Daṇḍapāla mahārāja of the fourth caste became lord of the entire Āndhra country conquered the Cōṭa (Cōla country, and ruled from Śaka 1054 (A.D. 1132) to Śaka 1079 (A.D. 1157) Subsequently, Nanga Rājendra Cōṭa (Coḍa?) rāju conquered these parts and reigned in the year Śaka 1080. (A.D. 1158). He was succeeded by the kings of Wārangal whose rule covered the period from Śaka 1081 to 1213 (A.D. 1159-1291). Then, king Pratāparudra of the Kakatīya family, administered the country from Śaka 1214 to S. 1273 i.e. for 59 years. He was followed by Vīra Pratāparudradēvamahārāja who ruled from his capital at Wārangal. He defeated the ruler of Ānegonḍi, restored the Cōla king to his throne, protected the city of Kāñci, and constructed the northern gateway of the temple (of Śrīkākuḷam).

Subsequent to this time, the country was attacked by Muslims as a result of which the people desired to leave the country. On one occasion, the king of Jayapuram in the East, accompanied by his queen, paid a visit to the god of Śrīkākuḷam. At the request of the

queen the idol of the god was carried away to Jayapuram and installed there much to the sorrow of worshippers of Śrīkākulam, who, however, brought another idol from Kāñci and consecrated it in the place of the old idol.

2. *Account of Kalingapaṭṇam on the coast of the Telugu Country:—*

WILSON, p. 401, XXVII—2

In olden days, the kings of Kalinga ruled from Kalingapaṭṇa. In Kalinga, Rājā Kalinga Gangu greatly renovated the city by constructing several palatial buildings and a fort plated with bell-metal. The town is described as being situated to the west of confluence of the River Vamsadhara and the sea and covering an extent of 20 miles with stately buildings, prosperous bazaars strewn with orchards and beautiful fountains and parks, and with inhabitants fully versed in the fine arts.

Rājā Kalinga Gangu and Vēmulaṇḍa Bhīma Kavi:—

During the reign of this king, an eminent poet of the name of Vēmulaṇḍa Bhīma Kavi sought audience from the king, which was refused, the poet being asked to come on a different day. The poet, furious with anger at the discourtesy shown to a poet of his eminence, cursed the king that he should lose his kingdom to enemies. The curse took effect and the king was driven away from his kingdom by his enemies. After getting the curse revoked by the poet and obtaining his blessings, Kalinga Ganga established himself again, after overcoming his enemies who had been in occupation of the capital. The city was washed away by the sea soon after Rājakalinga Gangu's reign the major part of it becoming completely submerged. The portion that remained became deserted and ruined, but continued to be used as a small sea port.

The kings of Kaṭakam and after them the Muslims administered the country. During the time of Muhammad Quly Padshah, his general Amin-ul-Mulk came on a military expedition and conquered the whole region upto Navata and Chavuki. He caused destruction to the famous Hindu temples of Śrīkūrmam and other places and constructed Daragas and mosques in large numbers.

3. *Account of Ganjam:—*

WILSON, p. 401, XXVII-3

The region of Ganjam was originally a thick forest. Agastya, on his way to the south, halted at a place on the banks of the River Rīṣikulyā near the sea, and there founded the Śiva temple called Ākhaṇḍēśvara. In Kali Yuga, the temple fell into ruin. In the land adjacent to the temple, near the confluence of the river and the sea, a few fishermen established a settlement.

At later time, when Puruṣōttama Dēva Gajapati was ruling his Deputy Rāmacandra Mahāpātra of the Śūdra caste was administering the villages in these parts. Rāmacandra Mahāpātra erected a temple and named the god as Akhaṇḍēśvara which name was found written on a Nāgari inscription. He granted lands for the maintenance of the temple and named the village as Ganjam, converting it into a port.

Subsequently, *Telaga* Mukunda Deb was in charge of the country and in his regime, the Muslims general Kalu Vahta (Kala Pahad) after completely subduing the Odde country and destroying all its temples came to Ganjam and broke the temple of Akhaṇḍēśvara. He destroyed the Sanskrit inscription, mutilated the Linga image of the god, and for twenty years held charge of the administration. During the regime, he founded a village near Ganjam called Kara-Vada after his own name. Later, the Mughal kings who conquered all the country inclusive of Nakati and Cenki occupied this region. They confiscated Śrīkākuḷam to the Government made Itchapuram (Ichchapuram) the headquarters of the Government created a pargana comprising 36 villages inclusive of Ganjam, and named it Tirstan Pargana.

About this time a certain Dāmōdara Caudhury of the Vadde Brahman caste, administered the country on behalf of the Mughal Emperor. In the year Śaka 1504 (A. D. 1582) he caused a *maṇṭapa* to be constructed for the god Akhaṇḍēśvara and renewed the grant of 60 *Bharanas* of land previously made by Rāmacandra Mahāpātra for conducting daily worship in the temple.

In the time of Asaf Jah, Fasli 1162 (i.e., A.D. 1752) this region was made over to the French. They caused a mud fort to be constructed around the city. The administration by the French lasted till Fasli 1167, when the Pusapati chiefs, Jaggannātha Gajapati Nārāyaṇa Deo and his successors took charge of the country. In Fasli 1177 i.e.,

A.D. 1767 the Company become masters of the region. Then follows in the Kaifiyat an account of the temples in Ganjam.

4. *Account of the Villages and Jagirs of Ganjam:—*

WILSON, p. 401, XXVII-4.

The account under this head is not to be found in the book, although the heading noted in the list of contents at the beginning.

5. *Account of the Rājās of Khallikote District together with a list of Agrahāras, etc.,*

WILSON, p. 401, XXVII-5.

(The beginning is lost. The account begins abruptly from the time of Śyāmasundara Bhugga).

After Śyāmasundara Bhugga, his son Vikrama Bhugga succeeded to the administration of the country. He founded a suburb, Vikramapura, after his name. His regime lasted for 29 years, i.e., from Śaka 1476 to Śaka 1505 (A.D. 1554-1583). Subsequently the country came under the rule of the Mughals from about Śaka 1506, i.e., A.D. 1584-5; corresponding to Fasli 994. Under the new Mughal regime Vikrama Bhugga's son Hariśaraṇa Bhugga was made a Jamadar.

Kṛṣṇa Śaraṇa Bhugga, the son of Vikrama Bhugga, succeeded his father and ruled with great might and power. His contemporary Gajapati Narasimha Dēva Mahārāyajulu, the king of Vadisa (i.e., Orissa) sought his aid in putting down his subordinate one Rāmacandra Harissandu, the Jamadar of Bāṇapuram, who defied him. The latter's territory, Bāṇapuram, which formed part of Jagannāthadēśam ruled over by the Vadisa king was situated on the borders of the Khallikōṭa taluk. Kṛṣṇa Śaraṇa Bhugga marched into this estate at the request of the Vadisa king, defeated the Jamadar after a hard struggle captured his fort, where he established the Vadisa king's garrison. For this act he was greatly honoured by the king of Vadisa, who bestowed on him the title of "*Chalray*". His rule lasted till Fasli 1034, when he was succeeded by his son Balanka Śaraṇa Chalray.

During his time, the *Mahrattās* invaded the Jagannātha desam which was then under the rule of Dibbisingh Deb Mahārāja who sent for Balanka Śaraṇa Charlay for help. The Maharattas could not withstand the combined resistance of Vadisa king and Khallikota Jamadar and were consequently obliged to retreat. After returning to his capital the Kallikōṭa Jamadar built a fort about 4 *Kos* west of Kallikōṭa near the village of Virisara and named it Margagadi. He ruled for 51 years from Fasli 1035 (i.e., A.D. 1626) to Fasli 1085 (i.e., A.D. 1675).

His son and successor was Jagannātha-Mardarāju Deb who waged war on Bānapuram on behalf of the Vadisa King and dismantled its main gate. He greatly pleased the Vadisa king Dibbi singh Mahārāja. He ruled from Fasli 1086 (A.D. 1676) to Fasli 1153 (A.D. 1743).

His son Rāya Singa Mardarāju succeeded his father. He had two wives. Madanagōpālādēb, his son by the first wife quarrelled with him for his refusal to bestow full powers on him, left the city and sought refuge with Viravēśvara Deb Mahārāju, the Vadisa king. While Rāya Singa Mardarāju was on a visit to Jagannātham, he was treacherously put to death by Madanagōpāla Deb, who thereupon effected a forceful occupation of his father's estate. Immediately after, Vicokṣa Madarāju, the half brother of the parricide, with the assistance of the Parlakimedi Jamadar, succeeded in driving away the parricide from the capital city and latter killing him in battle. During the regime of the East India Company, he fell into arrears of rent to the Company, and handed over his estate to the Company to be administered by them as *Khaliṣa* till the whole arrears become liquidated, keeping to himself a few *jagir* villages to provide for his personal expenses and maintenance (Manovritti expenses). He died in Fasli 1199 i.e., A.D. 1790.

Then follows an account of agraḥāras and temples in the taluq.

6. *Legendary account of Mokhalingam*:—

WILSON, p. 401, XXVII—6.

After giving an account of a legendary origin of the place the manuscript mentions king Anantavarmadēva Mahārāja who became lord of the place.

When the Ganga kings captured the throne of Kaṭakam and made it their royal seat, Kālabir (Hammur?) the eldest son of Kapilēndra Deb Gajapati, having failed to establish himself as the ruler of the Vadisa kingdom, repaired to this region of *Kimidi* and founded a dynasty.

Madhukarna Bhanu Deb, one of the kings of the dynasty renovated the Mukhalingam temple reconsecrated the god therein. He converted the village of Mukhalingam into an *agrahāra*. On account of his great devotion to God Śiva, he came to be called by the name Śīvalinga Bhanudeb.

7. *Account of the ruined fort of Dantavaktra in Ganjam.*

WILSON, p. 401, XXVII—7.

In ancient times, Dantavaktra, king of Kalinga constructed a big fort called Dantavaru. The fort is now in a ruined condition, a large heap of stone and earth marking its site. Puruṣōttama Gajapati, son of Kapilēndra Dēvu Gajapati, on his return from the victorious campaign over Karnāṭaka came by this way and founded a village, called Puruṣōttamapuram after his name on the banks of the river Vamśadhara and granted it to Ellapantulu a Brahman Doctor dividing it into 360 shares. When the Brahmans complained that they had no land for the cultivation of dry crops, such as pulses etc., he granted the ruined site of the fort of Dantavaktra. Then follows description of the fort.

MANUSCRIPT No. 96

WILSON, pp. 401-3, No. XXVIII (43 Sections)

TAYLOR, Vol. III, 583.

SHELF No. 15-4-44.

This manuscript contains accounts of the undernoted villages, slightly differs from Wilson's list.

Settanapalli District :

Yelavarru, Kosu Tandepuram, Alapadu, Turemella, Karem-pudipadu, and Pachala Tondiparu.

Raichur District :

Mandur, China Gondalavaram, Janum Chandur, Potur, Gonrapadu, Suddapalli, Monnuva Syedlapalli, Godavarru, Gondavaram, Kartapadu, Aherangipuram in Rapalli and Pavalooru.

Repalli District :

Gundlapalligundavalli, Account of Bhavanarayana Manikyarao of Repallie, Chundu Annavaram and Account of the tribe of weavers in the Telugu country..

Chintapalli District :

Jampani, Kurhipadu, Pulichintala, Yeddavur, Naura Koduru, Nayanavaram, Kovilmudi, Vejalla, Motupalli and Nayanachelli, Turmunuru and Burepalli, Nallurur, Arunitaluru, Vamuru Panchalavaram and Manchella.

Chilakaluripadu District :

Mulapuvir, Potamuru, Kanda Jagarlamudi, Chintapallipadu Kollimurla and Doppalapadu Kondrupadu and Chondavaramau.

Vinukonda District :

Navagandla.

WILSON, p. 405, No. XXXII.

TAYLOR, Vol. III, pp. 480-5 (No. 596 C.M. 722).

SHELF No. 15-4-5;

15-5-42.

Account of Anumakoṇḍa and Wāraṅgal and the genealogy and the deeds of the kings who ruled over the country having their capitals at the towns mentioned above.

This a legendary account of only some historical importance and appears to be based on 14-2-5. It is based upon older chronicles Siddhes Varacaritra and Sōmadēvarājiya and the account contained in it is not borne out by any literary or epigraphical evidence. The latter portion appears to contain some historical material, and hence it is summarised.

One of the early rulers who ruled over the country was Tribhuvanamalla. He was an able king and by the grace of the goddess Kakati obtained a son called Kakati Prōla. Tribhuvana had to suppress the refractory king of Kaṭaka who was put to death in the battle. His treasury was taken away by the conqueror and his son on usual terms of submission was placed on the throne. Tribhuvana built a number of temples in Gangapura. He ruled for 86 years and died in Śaka 958.

Prōla was young when he ascended the throne. A few subordinate chiefs rose against him. The king of Kaṭaka taking advantage of these circumstances sent Viśvanāthadēv against Anumakoṇḍa which he besieged. The siege continued for 12 years and the besiegers even had to dig a tank, which was later on called Kannadasamudra.

Prōla leaving the town in charge of his friend and subordinate chiefs, came out through the secret exits (Diddi—small entrance) and winning over the refractory chiefs marched against Kaṭaka. Killing that king and appointing his son as his successor, he obtained 2 crores of wealth.

The king raised a grand temple around a linga and founded a town extending over a *Yōjana* (8 miles) surrounded by ram-

parts and bastions around it. As the wheel of the cart bent down (oragallu—inclining to one side) the place was called Oragallu (Warangal¹).

The plan for the construction of a fort was marked on the ground in 909.

In Warangal, the temple of the linga was called Parusavedi Śambhu temple² and near to it on south-east there was a large stone; hence it was called Ēkaśilāngara and owing to Oragallu (inclining on one side, or a touch-stone) it was called Oragallu.

Various temples and idols basing his calculations on Śricakra-yantra. The chief deities installed in the new town were 1. Mukteśvara, 2. Viśvanātha, 3. Vyāktavirūpākṣa, Mallikārjuna, 5. Rāmēśvara, 6. Nīlakanṭha. 500 shrines for Śiva, 10 for Dēvi, 10 for Vighnēśa (Gaṇapati), 300 for Vāsudēva, 10 for Virabhadra were newly built.

A son was born to him in an evil *nakṣatra* (star) as a consequence of which the son was destined to kill his father.

The baby was named Rudra. He grew into a glowing youth keen in intellect. He was invested with the sacred thread. He was appointed as the Royal Guard over the Śambhu temple.

Mahādēva was the second sons of Prōla but he was infected with leprosy. A suitable Brahman was given a mound made up with 5 *puṭṭis* of seasamum seed coated with gold leaves and coins (madalu). Mahādēv the king's son got rid of the white leprosy but the Brahman donee became a Brahmarākṣasa (an evil spirit). King Prōla granted large sums to the Brahman's son to perform expiatory rites at Banares. The sins accrued from the seasamum mound melted and the Brahman attained salvation.

¹ The derivation of 'Orungal' (Warangal) given here does not bear out what is mentioned in literature or epigraphy. It is called in Sanskrit Ekaśilanagara meaning one-stone-town. In old Telugu and Kannada (or Tamil also) Oru-one, Kai-stone; the compound reads same as in Sanskrit.

² Parusavedi is a derivative of Sparsavedhi, that is, one which transforms metal by touch. The modes of such transformation are: *Saukunta*, *dhuma*, *sparsa* and *śabda vedhas*.

On one occasion, the king wishing to worship Śambhulinga entered the temple. At the inner entrance Rudra was sleeping and the king without disturbing his sleep entered the door but his first toe touched the sleeping guard. Getting up in a drowsy condition and taking the king for a burglar he pierced him with his kaṭhāri (a kind of dagger). The victim was immediately recognised. The king summoned the priests, the guards and the ministers he explained to them the portentous birth of the boy. The boy was proclaimed his successor and Prōla died a few days afterwards. He ruled for 73 years, ending in 1031.

Rudrava, son of Prōla, ruled his kingdom in prosperity. Twelve miles south of Orungallu and west of the village Ayin-vōlu, shrines were built to god Mailaru. In the village of Oddipalli, 4 miles (2 Kos) west of Anumakoṇḍa, a temple was built for Boddana Gaṇapati, who was installed in it. In the village Mogalicarla, goddess Mahāśakti was installed in a new temple and all the festivals were duly celebrated.

He had to go against the king of Kaṭaka and killing him gave the throne to his son after receiving customary tributes. Ekudēva (?) (probably his subordinate chief) rose in revolt against him but was defeated. Then he passed through Velanadu where the kings appreciated his valour. He further conquered Mlēcchas (?)

He performed expiatory rites for slaying his father. He built costly stone temples at Orungalu with fine sculptures engraved on them. A thousand pillared hall adorned the shrine. At the four entrances of the Caturmukhēśvara temple he caused four inscriptions, each in a different language, to be engraved.

He improved the town of Warangal by laying out (new) streets and buildings (palaces). His brother Mahādēva became a traitor by the advice of evil councillors; but he set a watch upon his deeds and the ministers were asked to note his acts (so that they may form right opinion in succession). By the favour of Maṭha (pa) tis of Śrīśaila, he obtained a boy who was called Gaṇapati, as he was born by the grace of gaṇas (Śaivācāryas were considered as the incarnations of Śiva's Pramatha gaṇas).

Rudra invaded the territories in the east, proceeded towards south as far as Rāmēśvaram and Dhanuškōṭi where he performed *Tulāpuruṣa* ceremony 8 times. On the way he conquered the Pāṇḍya king and his son was crowned.

Rudra's brother, Mahādēva, gathering some army rose against his brother for usurping the throne. Rudra ruled for 78 years which reign ends in S. 1109.³

This Rudra is not Pratāparudra, but he was the father of Gaṇapati.

Ministers who were displeased with Mahādēva's treachery crowned Gaṇapati, son of Rudra but as Gaṇapati wanted only to be *Yuvārāja* (Crown Prince) Mahādēva (became king and) ruled for 3 years.

Mahādēva with the consent of Gaṇapati invaded Dēvagiri and died on the battle in an elephant fight.

Gaṇapati built the rock fortress of Warangal and stone temples for God Śiva, the stone having been procured from the vicinity of Śrīśaila.

The great Telugu poet, Tikkana, the author of *Mahābhārata* etc., visited the court of Gaṇapati (as an ambassador from Manumasiddhi, the king of Nellore). The poet was greatly honoured both by the king and scholars of his court. Tikkana explained to the king the essence of Vedic learning, the *Śāstras* and of Mahābhārata. In serious disputation with the Jains and the Buddhists in the court of Gaṇapati, Tikkana denounced the enemies of the Vedas (Jains and the Buddhists) who were either driven out of the country or put to death. The king received instruction from the poet on politics and philosophy.

Tikkana explained to the king the object of his journey. Manumasiddhi, a descendent of Solar race was driven out of Nellore, his capital city by Akkana and Bayyana and Manuma should be restored to his place by Gaṇapati. The Kākatiya king accepted the task and sent the poet with presents and a promise to restore Manumasiddhi. The poet on the eve of his departure spoke highly of Śivadēvayya, a Śaiva philosopher and later on the greatest of the Kākatiya ministers.

True to his word Gaṇapati with a large army marching on both his flanks invaded Velanadu country, the circumstances of this invasion of the Vahranda Co., are not known from any other source. The invasion could have taken place about C. 1250 A.D. defeating its chief and burning his capital, invested Nellore.

³ Dates are all wrong.

Bayyana was driven out and his titles (and insignia) were granted to Terala Rudradēva. Manama was recrowned at Nellore and Gaṇapati conquering 24 *durgas* (fortresses) and 68 towns, made a gift of them to Manuma. When Manuma was restored to his old place Gaṇapati went against Gangapura of *tulābhāra*. Then he returned to Warangal. He fortified his capital still more strongly by a thick enclosure and arrangements were made for perpetual guarding of it. One *Akṣauhiṇi* army could be held within the fortress. His rule was brilliant and happy.

He visited Śrīśaila and worshipped the god Mallikārjuna with 12,000 flowers made of gold. On the same day he proceeded to Pandhalingala, where after bathing in the (Kṛṣṇa) river granted 16 kinds of charities. At Śrīśaila he constructed 4 tanks, 4 temples for Śiva and one for Viṣṇu. He obtained (Śaiva) initiation from Mallikārjunārādhyā.

About 3 *yōjanas* (24 miles) south-east of Warangal a tank and a town called Gaṇapura (in his own name) were founded by him. He brought down the king of Kaṭaka who became his vassal.

On the whole he ruled for 68 years. He had a daughter named as Ummaka, who (on attaining age) was married to Vīrabhadra of the Chālukya lineage.

After Gaṇapati his wife Rudrāmbā under the counsel of Śivadēvayya ascended the throne.⁴

She worshipped various deities with gold flowers to obtain a heroic grandson in her daughter Ummakka and performed a vow (*nomu*) called *Dasarieddla-nomu*. While she was absent from Warangal on religious services, two (of her subordinates), Hariharadēva and Murāri turned against her. But they were defeated and their properties were confiscated.

The king of Dēvagiri without provocation came upon Warangal and besieged it. But he was defeated and made to pay one crore of wealth. She caused pillars on the boundary line of victory to be erected. Two villages, Ambapura and Rudravaram were founded in her memory.

⁴ According to several epigraphy it was the daughter Rudramba and not the wife of Gaṇapati that succeeded him in a male name (Rudradeva) and in male attire (according to tradition).

Ummakka gave birth to a son in Ś. 1166. After due natal ceremonies the baby was placed on the throne in the presence of all subordinates. The baby was named Pratāparudra.

Pratāpa grew into a boy. Ummakka brought forth another son named Annamadeva. Pratāpa was taught all Vedic and royal arts and in his 16th year he was married to 16 girls, probably the senior was called Viśālākṣī. Rudrāmbā died in Ś. 1216 after a rule of 38 years. The chronology does not seem to be accurate.

Soon after he was crowned in his *digvijaya* (conquest of all directions) he went first against Kaṭaka Ballaha and (on his death) crowned his son Kaṭaka as king extracting 3 crores. He, the son as well as every king that was defeated by Pratāpa Rudra was ordered to follow him with armies. Similarly he defeated the Pāṇḍya king with the same results. He turned southwards to the sea and crossing the Gōḍāvarī(?) obtained the possession of towns as far as Rāmēśvaram.

After religious ceremonies at Rāmēśvaram, he moved the banks of the Tāmraparṇī, where Narasimharāya the king of Vijayanagar, gave Pratāpa large presents.

Then Pratāpa turned towards the kingdom of a woman ruler and defeated Mukundadēvi. He afterwards defeated the rulers of Konkan, Tankana, Malayāla, Bāhlika and Gujarāṣṭra and extracted large sums of money and presents. The Emperor of Delhi sent his presents and with them he proceeded to Prayāga and obtaining it granted it to god Mādhava of Prayāga. At Benares also he performed religious rites and granted the town to God Viśvanātha. At Gayā he met its Sultan. In most of the above places he performed several *tulāpuruṣas*. On his return to his capital he received his brother Annamadēva with extreme fondness as he was managing the State for 12 years in his absence.

Pratāpa had two sons, Virūpākṣa and Virabhadra by his wife Viśālākṣī.

There were two muslim invasions during Pratāparudra's time and in one of the skirmishes he was captured.

The Sultan of Delhi received with great regards. Pratāparudra under the advice of his mother who was a devotee of god Mādhava of Prayāga, and on the desire of Pratāpa, he sent the

Hindu King to Benares with a bodyguard of 20,000 horsemen. The Brahman scholars who accompanied the king were liberally rewarded by the Sultan.

The Hindu king made 8 *tulāpuruṣa* gifts at Benares and one crore besides and started for the banks of the Gōdāvarī. At Kālēśvara on its bank he made a halt on the advice of Śiva-dēvayya who predicted the king's death in 8 days in the river-bed of the Gōdāvarī. Annama and Narapati having routed totally the Sultan's forces pursued Jaman Khan to his country where they besieged the fortress of his capital and undermined it. Hearing that, Pratāpa came back to Kālēśvara both of them returned to the king. Pratāpa appreciating the valour (and loyalty) of (Narapati) gave him his daughter Rudramādēvi in marriage with a dowry of 5 crores and the country lying in the south of the Kṛṣṇa. The kingdom of Kaṭaka with 3 crores was given as a dowry to the daughter of Annama married to Rāmarāya.

The king died in A.D. 1324, and his queen Viśālākṣi accompanied him. Annama after performing due rites anointed in the capital his Virabhadra and followed by Virūpākṣa (son of Pratāpa) retired to the Vindhya forests, while Śiva-dēvayya sought rest in Śrīśaila. The total reign of Pratāpa extends over 76 years.

Kṛṣṇarāya of Vijayanagar after conquering the eastern parts and the fortresses of Koṇḍaviḍu, Koṇḍapaḷli, Vinukoṇḍa Bellamkoṇḍa, Nāgārjunakoṇḍa came against Warangal and drove the Muslims there. He gave enough maintenance to the Kākatiya descendants. This continued during the reigns of Acyuta and Sadāśiva. But in the latter's rule with the fall of Aliya Rāmarāya, the whole country of Deccan passed under the Muslims.

Under Tanesha and Asaf Jah Warangal was under the management of the State (of Gōlkoṇḍa). But during the rule of Nizamali Khan in the year Khara, Dhansā or Jafār Khar was the governor over here who constructed with much of the material of the fortress of Warangal, another fortress called by his name Jafār gaḍa. 25 miles south of Warangal at a place called Velpukoṇḍa by older name. He removed the merchants and leading citizens from Warangal to Zafargaḍa. Cannon of the Kākatiya fortress were removed to Gōlkoṇḍa and Zafargaḍa. Aragal of Pratāpa's palace consisting of 4 granite supporters was removed to

Mecca Musjid in Hyderabad. Dhanesa's reign was strong and put an end to many plunderers. During Nizam Ali's reign Warangal was given away as jaghir to Nuran Mulk.

In Sikandar Sha's reign in *Yuva* Pindaris came twice upon Anumakoṇḍa and Maṭavaḍa towns near Warangal and plundered the property of the rich merchants there.

In 1738, Dhātu, Kārtika, Sikandar died but Nuvan Mulk still continued as Jaghirdar of Warangal. During the second occupation of Telingana by the Muslims the Kākatiya descendants were granted a few villages including Basana on the borders of Kaṭaka country and they still continue as subordinates to Hyderabad government. In Nizam Ali's reign they were exempted from paying any tribute as they were thought to be very poor.

MANUSCRIPT No. 98

WILSON, p. 405, XXXIV, (3 Sections)

TAYLOR, Vol. III, p. 490, No. 664 (No. 34 C.M. 724).

SHELF No. 15-1-3.

1. *Some Account of Kṛṣṇadēvarāyalu, collected in the Koṇḍaviḍu country:—*

The following genealogical account is given :—

Īśvaradēvarāyalu,

(who made the city of Ānegoṇḍi his capital, conquered
and ruled over the southern countries
Śrīrangam, Trichinopoly etc.,)

|

Nrisimhadēvarāyalu

(who ruled the entire country from Ānegoṇḍi to
Rāmēśwaram).

|

Kṛṣṇadēvarāyalu

(who ruled the country entirely upto the western sea)

Of Kṛṣṇadēvarāyalu :—

His son-in-law, who was the Commander-in-Chief of all the forces mustered an army running into lakhs and conquered Chittoor, Candragiri, Cuddapah, Kaṇḍamōlu, Siddhavattam, marched against Hyderabad and defeated the Qutb Shah, captured Ghaṇḍikōṭa, established strong garrisons in the various strong fortresses of the kingdom, and made Kṛṣṇadēvarāyalu the sole ruler of these dominions. Then Kṛṣṇadēvarāyalu started on a campaign towards the north and at first conquered Vinikoṇḍa, Bellamkoṇḍa and Koṇḍaviḍu, which were held by the Gajapati's brother Praharēśvara, and defeated and killed him at the battle of Koṇḍaviḍu. Thence, he conquered the entire country upto Bengal, captured the forts of Katakam Kalyāṇa and Kalubarige. He set up a pillar of victory at Potnuru. He conquered the Bārā Mannes (the 12 Mannes ?) upto Simhācalam and laid siege to Kaṭakam, the capital of the Gajapati Chief, Gajapatidevu. The Gajapati king concluded peace by reluctantly offering his daughter

Lukkhkha in marriage to Kṛṣṇarāya, who returned to Anegonḍi. He ruled from Saka 1327 to 1404, Tārana Jyēshṭha Su. Di. 6, Sunday on which he died.

His son-in-law, Rāmappayya, started on a campaign of conquest against the northern countries and invaded the territory of Ibharam and the Nizam who opposed him in battle and defeated and killed him.

After the death of Rāmappayya, the Gajapati king, who was seeking to wreak his vengeance on the kings of Anegonḍi for the defeat he suffered at the hands of Kṛṣṇadēvarāya, started against Anegonḍi. But the people of Anegonḍi ridiculed him as lacking in manliness in invading the country after the death of Kṛṣṇarāya and not during his lifetime. The Gajapati returned thus humiliated, Rāmappayya's younger brothers, Tirumalarāya and Venkaṭarāya ruled the country for several years defeating the Mlāchcha forces coming from the north and having their capital, at Penukoṇḍa and Candragiri respectively.

2. *Account of Old kings and of king Pratāparudra who ruled at the city of Dharanikōṭa in the Koṇḍaviḍu country :—*
List of Old Kings :—

1. King Pratāparudra, from his capital at Dharanikōṭa ruled over the regions comprising the forts of Koṇḍaviḍu, Vinikoṇḍa, and Bellamkoṇḍa, fourteen *Parganas* and 2048 villages. After the defeat and extinction of the Jains he changed his capital to Vorugallu and ruled from there.

2. King Gaṇapati, grandfather of Gajapatidēvu, succeeded after the death of Pratāparudra, to the rulership of the forts of Koṇḍaviḍu Vinikoṇḍa, Bellamkoṇḍa and ruled the entire Kalinga country and the Bangalarājya from his capital at Kaṭakam. He conquered the 12 Mannes and extended his sway over the entire region as far as Simhācalam.

3. Donti Alla Redḍi, ruled from Anumakoṇḍa after Pratāparudra and obtaining treasure from Parasavēdi Kōmati Vēmana by sorcery, mobilised and organised a strong army and rebelled against the Gajapatis. He conquered the forts of Vinikoṇḍa Bellamkoṇḍa and Koṇḍaviḍu and thence proceeded west, captured the forts of Kaḍapa, Kaṇḍanōlu, Siddhavattam and Gaṇḍikōṭa. He and his successors upto Vēmana, 6 kings in all ruled for a total period of 100 years.

4. After the fall of the Reddies, the Gajapati kings again ruled over the entire country previously ruled over by their ancestor Gaṇapati, from three capitals, Kaṭakam, Pornuru and Koṇḍaviḍu.

5. After the Gajapatis, Kṛṣṇadēvarāya and his successors ruled the country.

3. *Account of the Gajapatis, Gaṇapati Gajapati and others and the Redḍi Kings :—*

The Gajapatis were known as the Voddas. The Gajapat king was Viśvāmbāra, who ruled for twelve years. He had three sons, Gaṇapati Viśvāmbāra, Bāibhāskara and Narahari. The Gajapatis were very powerful kings and were consequently known as Hamvīras and had the title Jogannobbagāṇḍa. Their kingdom extended in the west as far as Elēśvara and in the south as far as Koṇḍaviḍu (which comprised the 14 *sīmas*).

The family name of the Gajapatis is Miriyalavaru, that of the *rāyas* of Vijayanagara, Sambotavaru and were called Narapatīs. The Muslims were called Aśvapatis.

The country to the East of Elēśvaram and north of Kṛṣṇā was ruled by the Gajapatis. The land to the west of these limits was ruled by the Narapatīs and the Aśvapatis ruled the Northern Kingdoms.

The Redḍi Kings who were six ruled for 100 years. Their poet Śrinātha sang in their praise and spread their fame.

Description of their seat, the Koṇḍaviḍu fort. It had 12000 battlements with loopholes. The part of the construction containing two battlements is called a bastion (or *Kottaḍam*). Thus the fort had 6000 bastions and each bastion was manned by a soldier. There were thus 6000 soldiers defending the fort.

WILSON, pp. 406-7. No. XXXVI (8 Sections).

SHELF No. 15-6-44

1. *Kaifiyat of Vallūr* :—

Kaifiyat of Vallūr, Samut of Ponnūr, Rēpalle Taluk, Rāja Māṇikya Rao Bhavanārāyaṇa Rao, Zamindar Circar Murtuzam Nagar, for Fasli 1228.

Vallūru was the name of the village from time immemorial. This country was ruled over after Sālivāhana's reign by the three families of kings, viz., Gajapatis, Narapatis and Aśvapatis. In 1056 Gaṇapati governed these parts having ascended the throne of the Gajapatis^{1*}. He constructed a temple for Śiva on the east of the village and consecrated it in his name as God Gaṇapāśvara. Adjoining the temple of Śiva on the north east of it a shrine was reeted by him for God Vīrabhadra and his consort Bhadrakālī. A Brahman of the Śiva Brahmana community called Mūrti was appointed for the conduct of the divine worship; and for the celebration of God's festivals and daily routine of worship *ṇaivēdya* and lighting one *kuccela* land was granted.

Goparāju Rāmaṇṇa, the minister of Gaṇapati, knowing the respect of the masses for the *kaṇams*, etc., received permission (a gift) from Gaṇapati in S. 1067 Raktākṣī^{2*}, when there was a solar eclipse. He appointed Niyogi Brahmans for *Kuraṇika* duties over each village with a number of rights (*mirāsi*).

Then the Kākatiya kings became the rulers of this tract and under them Kota Bhinārāju and Kētarāju were governors over the province having their capital at Dharaṇikōṭa. Their regime continued till 1240 S.S. (A.D. 1318). Then the Redḍi kings succeeded them in power which lasted a century from S. 1242 to 1342.

1* Here the writer means by Gaṇapati the ruler of Dharaṇikōṭa who was known as Kota Gaṇapati. It is doubtful whether Gajapatis actually occupied this district (Modern Krishna).

2* This date is correct if we take the śaka year as current. August 29 1144 A.D., but there was no solar eclipse, but the sun suffered an eclipse of Puysa ba 30 Tuesday.

There were six powerful kings of the Redḍi dynasty who erected fortresses on land and hills. After the Redḍis Gajapati king occupied the land. Langula,^{1*} Puruṣōtama, Pratāparudra and Virabhadra successively ruled over the place. In S. 1497 Angirasa, when his Deputy (Kāryakarta), Addappa Nāggappa who was the governor over this part had all the temples properly repaired. After S. 1500 the country was occupied by the Muslims. They reorganised the administrative divisions of Villages and appointed capable writers of accounts.

During the time of Sitanna Māṇḱya Rao his brother's son Rājagōpāl Rao, managed the village affairs and after him Sitanna's son Janganna Māṇḱya Rao ruled the village, from Fasli 1159.

In Fasli 1178 Valluri Venkatācalam, Parveta, Sankarapaṇ Vissamaraju, etc., the Mirāsḍars of the village, restored worship in the Śiva temples of Gaṇapēśvara and Virēśvara. Daily worship was maintained. The company took charge of the Murtuzamnagar Circar reorganised for three years, but ultimately handed over the villages to the Zamindars. The old Zamindar's son Rāja Bhavanārāyaṇa Māṇḱa Rao obtained the Zamindari in 1201 Fasli.

2. *Kaifiyats of Mōṣupaḷḷi-Nayanipaḷḷi, of Samut Ravuru Taluka :—*

Not historically useful.

3. *Account of Batopudi Village in the Rapalḷi District.*

4. *Account of Ponnupalli Village :— (Agrahara) :—*

After giving a legendary account of the place, the manuscript says that Kulōttunga Cōḷa caused all the ruined temples at the place to be repaired. From Śaka, 1099 Kākatiya Gaṇapati and his son (daughter) Rudravēva and others ruled these parts. Then the Redḍis succeeded them. Their capital was Koṇḷaviḍu.

During the regime of the Redḍi kings Śrīnātha passing through this village desired to halt in it. But the villagers did not receive him properly. He was so exasperated that he cursed the place as Dhulupudi (a place of dust). True to his word the village went in to ruins.

^{1*} The local records speak of a Gajapati of the name. There was one Langula Narasimha who lived at least a century earlier. Here Langula may be identified with Kapileśvara,

5. *Account of Dhulipudi village in the Raichur District.*

6. *Kaifiat of Pulivarru — — — — Taluka.*

The tract in which Pulivarru is situated is on the bank of the Kṛṣṇa and was once a thick forest. On one occasion Sage Nārada who used to wander about all the three worlds happened to see the spot whose natural glory attracted his attention. He set up a Siva linga here and passed at this place many days in concourse with great ṛiṣis. After a long time a sage known as Vyāghrapāda fixed the Āśrama (abode) here and worshipped the Siva linga set up by Nārada. The story goes that this Vyāghrapāda became a tiger by curse but regained his human form, when to perpetuate his memory Vyāghrapāda was found.

7. *Account of Pada Ganjam:—*

Sage Kāśyapa's wife being childless requested her husband to favour her with a child. The sage recommended that she should perform severe penance to God Viṣṇu. She did as she was bidden keeping before her mind the form of Viṣṇu who appeared before her and granted her boons satisfying her desire. Kāśyapa installed an image calling it Bhavanārāyaṇa, which means Nārāyaṇa, (Visnu) as appeared in the mind. (bhava—mind).

In the days of king Mukkanti on the south of this village Udayana Cakkravarti built a town known as Kanuparti (literally Kanakapuri—Gold city) and set up 1001 Siva temples and dug 1001 wells. At that time this village was of small size. Some time after the Gajapatis took possession of the country. The muslims took it later on and finally it went into the hands of the English.

8. *Account of Aurappalli:—*

Not historically useful.

WILSON, p. 411, No XI.

TAYLOR, Vol. III., p. 480. No. 573-C.M. 730 (L.No.40).

SHELF No. 15-6- 5. copy (15-5-29)

Account of Koṇḍaviḍu with notices of hill-forts, etc.

Copy of an ancient record of the geography and the chronological history of the ancient kings, the establishment of Karanams, etc., in the Tellinga records. After giving a confused account of the early rulers of the region, the manuscript says that the Gajapatis reconquered their old territories and ruled for 52 years. But Kriṣṇadēvarāya, the king of Vijayanagara defeated the Gajapatis, drove them away and made peace with them, when the Gajapati king gave his daughter in marriage to Kriṣṇadēvarāya. Kriṣṇadēvarāya set up pillars of victory at Simhādri and Potluru (?) conquered Vinikoṇḍa, Bellamkoṇḍa, etc., and ruled for 58 years. His successors are also mentioned,

Kaifiat of Guntur:

(Not found in Wilson's list)

The place came to be called Guṇṭūr owing to the existence of a big boulder (Guṇḷu) in the vicinity. The place is believed to have been visited by Gautama and Agastya who dug a tank at the place and consecrated gods Agastyēśvara and Gōpālaśvāmi at the place in shrines.

Subsequently the Jains finding the place suited for the establishment of an āśrama constructed a *Jinālaya* to the south of the boulder and consecrated the image of Pārśvanatha Tirthankara.

Subsequently, king Viṣṇuvardhana ruled over this territory. Later Vaddes ruled the region and they were ousted by the Reddis. The ancestors of the present Vasireḍḍi family served under the Reddis and obtained some *samuts* in this *sīma* as *jīgiri*. In Saka 1531, Yuva, when Rīmādēvarāyalu was ruling the country, his *Kāryakarta*, Nāḍendla Apparāsayya, the son-in-law of Sā'uva Timmarasayya installed *Karanams* in the village of Guntur after fixing its boundaries.

About this time, a Kamma Vasireddi Virappaneḍu, obtained from Apparāsayya as reward for diligent service, the *samut* of Nandigrama as *Jagir*. His son Vasi Redḍi Pedarāmaṇṇa continued to hold the *jagir* of the Nandigrama *sima*. He also served the rayas diligently and obtained as *jagir* the *simas* of Pe (Ko)-nakanchi and Betolu in the Bandar sarcar.

When the Moghuls from Hindustan defeated Rāmadēvarāya and conquered Vijayanagar, Koṇḍaviḍu, Penukoṇḍa, Bellamkoṇḍa and other forts in which they installed their garrisons and ruled them from headquarters at Gōlkoṇḍa. Vasi Redḍi Pedarāmaṇṇa's son Cina Padmusabhunigaru(?) stayed at Haiderabad and served at the court of Shah Alam Padshah of Gōlkoṇḍa with great diligence. In reward the Padshah made him the Zamindar of the *simas* of Koṇḍaviḍu, Vinukoṇḍa and Bellamkoṇḍa. For 20 years he administered as Zamindar.

He was succeeded by his foster son Buchchi Rāghavayya during whose regime two *Parasis* Musa Maratan Parasi and Musse Lally being sent by the Gōlkoṇḍa sarcar established a garrison at Guṇṭūr in which they founded a *pēṭa* and constructed a fort with six bastions. They exercised authority over the region while Buchchiraju Rāghavayya continued to enjoy the zamindaris and pay *peshkist*.

He was succeeded by his elder brother Candramauli, who finding it difficult to administer the three *simas* of Koṇḍaviḍu, Vinukoṇḍa and Bellamkoṇḍa, divided the Koṇḍaviḍu *sima* into three bits one of which he placed under the administration of the Manuri chiefs, another under Māṇikya Rao while he kept the third under his administration along with the two other *simas*.

In Saka 1540, Candramauli's younger brother Peda Rāma-lingana, succeeded to the estate and administered till Saka 1600.

He was succeeded by his elder brother Suramna whose administration lasted for 6 years.

Vasi Redḍi Venkaṭādri Nāyadu one of the later members of the family succeeded his father when he was only 3 years old. During his boyhood, Jaganna's cousin Rāmaṇṇa conducted the affairs of the Jamindari. When Vasi Redḍi Venkaṭādri Nāyadu came of age Rāmaṇṇa handed over the administration to him installing his nephews Pāpayya and Mōlayya as responsible officers and sardars under him.

In Śaka 1704, Venkaṭādri assumed full control, and administered the Zamindari well and received *birudas* like Manne Sultan Bahadur and ruled in all for 35 years. During the latter part of his rule, the Company having become master of this region he conducted himself in friendship with the Company conquering many *palayams*.

WILSON p. 413, No. XLVIII. (3 Sections)

SHELF No. 15-6-28.

1. Account of Mādhavasvāmi or Vidyāraṇya the founder of the city of Vijayanagar.

2. Genealogical account of Timma-dēvarāyalu and Kṛṣṇarāyalu, princes of Anegondi with dates, years and their work sections 1 and 2 run together.

3. Some Account of the Basavapurāṇam.

1 & 2. A thousand years ago there was a Brahman called Mādhava living near the Pampa, who was well learned in the three *Vēdas* and four *Sāstras*. To get rid of his poverty he worshipped goddess Śakti or Śrīvidyā. He became impatient he lost faith in the efficacy of his worship and began to burn the Sricakra (which he was worshipping). The goddess stood on the fire with half burnt clothes, and said that in his previous birth he did not give a morsel of good to any one and he should undergo the consequences of his acts in this birth and accordingly he would enjoy the riches of a king which was the reward for his present meritorious action only in the next birth. The deity then disappeared.

He took the *sannyāsa* āśrama and meditated on god in a *maṭha*, reading and commenting on śāstras. He was called Vidyāraṇya. A descendant of lunar royal line known as Timmadāva, the ancestor of Kṛṣṇadēvarāya having lost his country sought shelter of Mādhava and supplied daily milk to the sage.

Meanwhile the king of the town (Vijayanagar) died and on the advice of god Śiva an elephant was let loose to choose his successor by pouring water on his head and garlanding him. Mādhava was thus chosen for the Kingship. Palace and the throne was before him. But since he was prohibited from doing certain things on account of his āśrama, he anointed Timmadāva on the throne blessing him that in his family would be born great men possessing divine qualities. He handed over to him the goddess signet ring bearing the imprint of varāha. The sage then retired to his *maṭha* and lived on *bhikṣā*.

The king under the advice of the sage, ruled prosperously and extended his kingdom. The sage fixed an hour known as vijaya (victory) for founding a city which would be called Vijayanagar. The city of Vijayanagar was built and Timma was ruling there in all prosperity and the sannyāsin spent his time in penance in his *maṭha*.

The spiritual teacher of Vidyāraṇya, a resident in a *maṭha* in Benares visited Vijayanagara and met his pupil in the temple of Virūpākṣa. Vidyāraṇya explained that he was carrying out the orders of the goddess in spite of his intentions to confine himself to the duties of a *sannyāsin*. The *guru* proposed that he should accompany him in the dead of night avoiding publicity wherever he went. Before they proceeded a few miles the pupil overcome by thirst requested water. The *guru* set out to fetch water.

Just then a king of the south happened to see the *sannyāsin* for whose wake he came so far. He alighted from his elephant and showed every kindness to the *sannyāsin*. The place was surrounded by an army of elephants, etc. He sent word to Timmadēva who also joined the *svāmī* with royal attendants and the army. The sage when questioned about his desertion of his own *maṭha* explained the situation brought about by his preceptor. The king Timma implored him that he should not give him up; else he would also enter into the *sannyāsa*hood. Meanwhile the *guru* who had to go far for water returned full of surprise. It struck him that the place guarded by so many elephant should be converted into a town which should be called Āneṅṇḍi (repository of elephants). The wish, when communicated to Timma was accomplished. Vidyāraṇya spent the rest of his days—12 years—in his *maṭha* at Vijayanagara and attained salvation.

Bukka, Timma's son, on succeeding his father ruled well. His son Niman has succeeded him. By the grace of god Virūpākṣa he set out on a tour of war (*digvijaya*). He reached the southern ocean and making all the kings his tributaries moved to Rāmēśvara where he offered 16 kinds of gifts. (*dānas*). He conquered the kings of the Cōla, Pāṇḍya, Kaṭṭar and Madura countries, subduing all kings upto the Ganges (Gangā), (?), he reached Śrīranga, seeing the fertility of the soil he divided the Kavasi river into a thousand channels and built metallic dams (bunds) to give them permanence.

He constructed a fortress at Vellore which he made the headquarters of his southern kingdom (On his way to Tirupati) he recognised the strategic position of Candragiri surrounded by hills. He constructed bulwarks to protect the passes. The place became a good fortress to serve him or his successors if evil ever should overtake them. He secreted his wealth in the fortress. It had a glorious reign.

He had 3 wives, Tippamba, Nāgala and Padma (Obamba) by whom he had Vīranarasimha and Kṛṣṇarāya by the first two respectively and Ranga and Acyuta by the last wife.

Vīranarasimha succeeded his father and treated his brother Kṛṣṇa with great kindness as his father advised him. Most of the subordinate chiefs taking advantage of the youth of the king discontinued to pay their tributes. The king proposed to set out to bring the refractory chiefs under subjection, but Kṛṣṇa though only 16 years old, pressed his brother to end him on a mission of conquest. With much reluctance Vīranarasimha sent Kṛṣṇarāya to subdue the proud subordinates and demand tribute from them. The younger brother easily accomplished the mission and returned to his brother.

Vīranarasimha, at the time of his death had proclaimed Kṛṣṇa as his successor. Appaji was his chief minister on whom he laid the burden of the state and spent his time in the company of great scholars whom he liberally rewarded.

A Vaiṣṇava scholar called Kotokanyadanam Tātācārya obtained the king's grace and by his tactice made him a docile pupil. He persuaded the king not to encourage the smārta Brahmins (who are not Vaiṣṇavas) who thus were reduced to a wretched condition. In the village of Virūṇḍipuram near Vellore, there lived a Brahmin śaiva scholar known as Appaya Dīkṣita who established Śaivism defeating every scholar who professed the tenets of any other school such as Vaiṣṇava, etc. He set up a pillar of victory near the *sarvatīrtha* tank in Conjeevaram. The śaiva philosopher was set out in to Vijayanagara accompanied by 500 pupils well versed in his school of thought. At the suggestion of Tātācārya the king ordered that no scholar was to be allowed in to the palace without his special permission. The gate keeper refused to carry any message relating to the Dīkṣita to the king.

The Dikṣita sent a letter to the king through a Brahman priest saying that though he had given up Śaivism on account of the influence of Tātācārya he should receive in his court persons of all faiths without any impartiality.

The king reprimanded his teacher for not freely allowing scholars to discuss in the royal court instructed the chief minister Appāji to bring on the next morning the Dikṣita with proper honours. The Vaiṣṇava teacher was anxious that he would lose the royal grace but the king promised him to retain him in his position.

The Dikṣita was received the next day with due honours. Then in the course of a discourse Appayya Dikṣita vanquished. Tātācārya, and established the greatness of the Śaiva faith.

The king pacified the Dikṣita and requested him to allow Tātācārya to continue in his position of *guru* promising that all religions would receive due regard as before the time of Tātācārya. At the request of the king the Dikṣita stayed in the capital for some time, when Tāta attempted only in vain to create dissension between the king and the Dikṣita.

The king obtained two invaluable clothes from China each worth a thousand *varāhas*, and he presented them to the two scholars. Both the scholars accompanied the king to Srirangam where after *darṣan* they were asked to return to their native places. While Dikṣita went to Viriñcipuram Tātācārya returned to Conjeevaram where he died.

On the advice of the Dikṣita the king gave the kingdom to Sadāśiva his brothers son, and gave his daughter to Rāmaṇṇa who was declared as the minister to Sadāśiva. Rāmaṇṇa after executing heavy duties under Sadāśiva died and the Muslims on hearing the death of Rāmaṇṇa occupied the whole kingdom of Vijayanagar except the capital and its surrounding tract as in olden days, which thus became a Muslim kingdom.

3. Some account of *Basavapurānam*

The remaining pages in the Manuscripts contain the list of *Basavapurāna* written by Somanārādhya son of Vasturaini and Śrīyadāvi; which work was written in 7 *āśvāsas* (cantos). The purport is given in Telugu prose (very meagre) for the whole work. As the original work is in print no attempt is made to reproduce it in English.

MANUSCRIPT No. 102

WILSON, p. 415, No. LVI. (4 Sections)

TAYLOR, p. 505, No. 672 (No. 56 C.M. 746)

SHELF, No. 15-5-22.

This volume contains 4 sections.

1. Report on the progress of Venkatarao on his journey in the Hyderabad country for the months of March and April 1818.

2. Report on the progress of Ananda Rao on his journey in the Dharaṇīkoṭa, Amarāvati and Bandar Districts in the Telugu country for the year 1817.

3. Report on the progress of Ananda Rao on his journey in the Guṇṭūr district for the months of April and May 1818.

4. Report on the progress of Ananda Rao on his journey in the Sattenapalli, Chintapalli and Chilakalurupad districts from January 1819 to the end of April.

In Section 2, the diary or Report of Ananda Rao refers to the Buddhistic treasures of the famous Amarāvati stupa in the Telugu country.

WILSON, p. 415, No. LVII (7 Sections)

SHELF No. 15-6-6.

12-2-28.

15--645.

This volume contains 7 sections :—

1. Account of the kings of Kaliyuga.
2. Genealogical account of Pratāpa Rudra an ancient prince of the city of Warangal.
3. Account of Mogalturru and of Tirupati Raj, the Rājā of the Mogalturru District in the Telugu country.
4. Account of the invention of the Mahratta character and the practice of it by the people.
5. Genealogical account of Paśupati Vijaya Rāmarāja, prince of Vijayanagaram in Kalingadeśam.
6. Particular list of the ancient Rājas and Padshah of Delhi.
7. Legendary account of Kāñci with notices of the celebrated temples holy ponds at that place.

Not historically valuable.

WILSON, pp. 415-16, No. LVIII

SHELF No. 15-1-8.

Title :—Kaifiyat of the Chiefs of Gudigunṭa-Samasthānam, the senior branch of the Sūrapuram Chiefs :—

(It contains also an account of literary works composed in honour of the Surapuram chiefs.)

Originally the family name was *Gōśala* but the *paṇḍits* of his court who found the word *Gōśala* could not be used (i.e., could not fit into prosody) in their works adopted the alternative form *Kōśala*.

Vira Bommināyaka (of Kāñci-dēśa) was holding the office of *Sar Desai* over the territories south of the Rivers Kṛṣṇa and Tungabhadra, viz., Kāñci, Śivakāñci, Kalasapāka, and Tirumalai.

One of his descendants, Kallappa Nāyaka left Kāñci dēśa and migrated to Marellapaṭṭana where he obtained *Sardēsamukhi mirāsi*. Subsequently he obtained the *Sardēsaḡati mirāsi* of Partitaḡudda, Sangavi, and Kanamalli. From Marella he moved to Sarangakonaḡu followed by about 700 shepherd followers and his 7 sons. From Sarangakolaḡu they went to Tumbalaḡ in the guise of ascetics. At Tumbalaḡ there were 7 Jaina ascetics who were holding the office of *Dēsaḡatimirāsi* whom they dispossessed of their office and annex it to themselves.

The last two of his sons migrated to Tirupati in the southern country. The rest remained at Tumbalaḡ.

Gaḡḡi Liḡgi Nāyaka and Gaḡḡi Piḡḡi Nāyaka were two last members of the dynasty. The two brothers, spent their lives amicably for a long time but in the end differences arose between them. (*Vide: Surapuram Kaifiyat* for details). Having established himself at Vagiḡagiri fort Gaḡḡi Piḡḡi Nāyaka fought against his brother for 7 years after which peace was concluded between them and the Kakkeri *mirāsi* was equally divided between them. As Gaḡḡi Piḡḡi Nāyaka had no issue he adopted his nephew Pami Nāyaka, one of the sons of Liḡgi Nāyaka.

Lingi Nāyaka established for himself a second seat of administration at Rēkula Kuḍiguṇṭa, modern Guḍiguṇṭa $1\frac{1}{2}$ Kos to the north of Mēdinārāyakōṭa situated 3 Kos south of the river Kṛṣṇa.

About this time, the chief, of Gōllapalle situated 1 Kos North East of Guḍiguṇṭa was causing great trouble by his predatory activities in the neighbouring *Simas*. To put an end to them the Zamindar of Mēdinārāyakōṭa, Daivay Sōmaṇṇa, the Desapande Murari Srinivasa and the Nadagaud Iāti Reḍḍi decided to secure the services of Gaḍḍi Lingi Nāyaka. Thereupon they bestowed upon Singi Nāyaka the *Sardēsagati mirāsi* in the Mēdinārāyakōṭa Pargana as also the village of Rekulacedu as *Ummalige* and four *tums* of *Rēgadi* land in the *Kasba* of Mēdinārāyakōṭa besides the *rusum*, which he was allowed to collect as if he was *Zamindar* of 10 *varāhas* per 100. Gaḍḍi Lingi Nāyaka attacked the chief of Gōllapalle, defeated him and destroyed his village. Further he obtained from the *Zamindar* of (1) Muḍugallu taluq, (?) Karuḍakallu (3) Linga Sugur and (4) Kellur the *Kavali mirāsi* in their estates which had been previously held by the chief of Gōllapalle. He also obtained the *Sardēsagati mirāsi* of the Parganas of Kavulalam and Bhannuru.

Subsequently, having grown very powerful, he attacked the neighbouring villages of Honnehalli, Yaradoni, Bhūpuram and Palabhavi belonging to the Zamindar, Pedda Pudaca Nāyaka of Kanakagiri marched against Lingi Nāyaka who was encamped in the neighbourhood of Karaḍakallu. Lingi Nāyaka with the aid of his brother Gaḍḍi Piḍḍi Nāyaka met Pedda Pudacayaka's army on the plains of Konechalli. The Kanakagiri chief fled from field of battle and the two brothers returned victoriously to Guḍiguṇṭa after annexing the four villages of the Kanakagiri Chief and establishing their garrisons in them. Lingi Nāyaka in regard for the aid which he got from his brother, granted him the village of Chikaladoḍḍi in the Mēdhinārāyakōṭa pargana, four *tums* of *regadi* land in the *Kasba* Mēdhinārāyakōṭa and the *Sthalakavali* of the place.

While Lingi Nāyaka was staying at Guḍiguṇṭa enjoying the *Sardēsagati mirāsi* of the place, his brother Gaḍḍi Piḍḍi Nāyaka and Lingināyaka, jointly fell upon the Zamindar of Dēvapuram defeated and drove him away from the place. The Dēvapuram estate was annexed to the Vaginagiri estate and garrisoned by Gaḍḍi Piḍḍi Nāyaka's troops. Lingi Nāyaka returned to his estate of Guḍiguṇṭa receiving from his brother as reward the village of Varimeṭṭi in the Dēvapuram estate.

Subsequently, when Gaḍḍi Piḍḍi Nāyaka and his adopted son Pami Nāyaka were contemplating a campaign against the fort of Shahapuram, Uddanda Rao, the Zamindar of the place met them at Vaginagiri and granted them the *Sardesagati-mirāsi* of the *Shahapuram rājya*. In spite of this, Piḍḍi Nāyaka's forces treacherously entered Shahapuram fort and took it. Thereupon Piḍḍi Nāyaka annexed the Shahapuram *rājya* and changed his headquarters to Shahapuram fort.

Soon after Piḍḍi Nāyaka and his brother Lingi Nāyaka fell out. But soon they came to terms and divided the ancestral estates equally between themselves. But they did not long remain in peace as Piḍḍi Nāyaka laid claim to Baicahala and the Kakkeri *mirāsis*. In order to settle the dispute Sirngināyaka proceeded to Bijapur and sought the arbitration of the Padshah, Haider Ali Ādil Shah. The *padshah* issued a *parwana* dated Arabian Era 1060-Fasli 1074, 16th Jilāhed to the Mamiledar, Havaladar Siddi Ibhuram and the *Karkon* of the Sagara-*sarcār* *alias* Nusrutabad-*sarcār* directing them to see that Lingi Nāyaka was not disturbed in the enjoyment of his share of the ancestral estates as had been fixed by mutual agreement between the two brothers in the previous year and to prevent Gaḍḍi Piḍḍi Nāyaka from encroaching upon the share of his brother.

Haider Ali Ādil Shah bestowed on Jedi Sōmappa Nāyaka son of Lingi Nāyaka four villages comprising the Hunisigi *samut* in the Surapuram-*rajya* as *jagir* and the 3 villages of Bindihuli Cennapaṭṭanam and Kāvaḍi meṭṭi in the Dēvapuram *samut* on Ummalige tenure as *sardēsagati mirāsi* (i.e., as payment for holding the office of *Sardēsagati*).

Gaḍḍi Piḍḍi Nāyaka was turbulent and from his capital at Shahapura he was regularly conducting plundering raids into the Sagara-Sarcār as a result of which the Sagara-*rajya* was reduced to ruin. The Padshah of Bijapur becoming enraged sent his son-in-law Fateh Khan and another Hamid Khan at the head of a large force of 20000 troops against Gaḍḍi Piḍḍi Nāyaka with orders to bring him prisoner.

In Śaka 1568, succeeding his father Singa Nāyaka, Jedi Sōmappa Nāyaka became as the ruler of Guḍigunṭa estate.

Soon after his accession Jedi Sōmappa Nāyaka attacked gabbelagaḍḍa and conquered it. Thereupon they went to Bijapur

where the Padshah Sultan Sikandar Khadar Ali Adil Shah Padshah and the Generals Fateh Khan and Hamid Khan received them with honour issued a *parwana* bestowing upon Jedi Sōmappa Nāyaka the 37 villages of the Mēdinārāyakōṭa pargana and Gonavaram as *Jagir* which had been previously enjoyed by his father Singi Nāyaka as *Sardēsagati mirāsi*. The *biruda* of *saban(?)* was bestowed upon him. To Pami Nāyaka the Padshah was pleased to grant the entire Sagara *sarcar* as *Jagir* and the *sardēsagati mirāsi* over the land as far as the borders of Bijapuram. He was bestowed with the *biruda* of Bahiri. To Jedi Sōmappa Nāyaka was granted the *Mēlkavali* (dues) on the land as far as Bijapura that was given as Sardesagati mirāsi to Pami Nāyaka. The two brothers returned their respective estates, Jedi Sōmappa Nāyaka to Guḍiguṇṭa and Pami Nāyaka to Shahapuram. Jedi Sōmappa Nāyaka thus came to enjoy not only the Guḍiguṇṭa and Hunasige *Jagir* but also the *sardēsagati mirāsi* of Baichabala, Kakkeri, Muḍagallu, Farorigere Kautaiam and Bhannu.

Jedi Sōmappa enjoying his *Jagirs* etc. with headquarters at Guḍiguṇṭa which he strongly fortified, and maintained the peace of the entire country between the Kṛṣṇa and the Tungabhadra rivers.

Jedi Sōmappa in course of time had two sons by the Mahrāṭṭa lady Garamma. They were (1) Lingi Nāyaka and (2) Piḍḍi Nāyaka, Pītāmbara Bahiri who was adopted as his heir by Pami Nāyaka of Vaginagiri.

Sōmappa Nāyaka's eldest son Lingi Nāyaka succeeded his father while his brothers were content to enjoy the *maryādas* due to them.

Bahiri Pami Nāyaka, who obtained a fresh (?) *Sardēsagati mirāsi* from Alamgir Padshah agreed to pay in return for the *mirāsi*, a *nazarana*. Till the payment of this *nazarana* amount Pami Nāyaka kept his foster son Piḍḍi Nāyaka as security (*ṇoli*) under the safe custody of the Padshah. After returning to Vaginagiri, Pami Nāyaka tried to install his own son Cokkappa Nāyaka as successor but before he could do it he lost his life in a campaign conducted on behalf of the Padshah.

After the death of Pami Nāyaka of Vaginagiri, his foster son Piḍḍi Nāyak who was kept in confinement by the Padshah for nonpayment of *Nazarana* managed to return to Vaginagiri after

spending many difficult days in prison. He was duly installed the successor of Pami Nāyaka. Some time later Cokkappa Nāyaka died premature and Piḍḍi Nāyaka was thus left undisputed master of the entire estates of Pamināyaka, viz., Vaginagiri etc. He also extended his way from Bijapur(Sikandar Padshah) to Haiderabad. He gathered a strong army which included contingents under the command of Hindu Rao Ghorpade and Vodhannaji Jadhav and began to harass the country of the *sarcar* (Govt.). He attacked the Kalubarge kingdom and plundered it. The *Desmukh* of the kingdom Saraso Vitthal complained to Aurangzeb Padshah while the latter was in camp beyond Aurangabad about the predatory activities of Piḍḍi Nāyaka upon which Aurangzeb personally leading a strong cavalry force attacked Vaginagiri and laid siege to it. Piḍḍi Nāyaka who had also a strong force offered stout resistance. The siege lasted for three months at the end of which owing to serious revolt within his camp at Vaginagiri, Piḍḍi Nāyaka was obliged to take to flight abandoning his city and fort.

He reached Guḍiguṇṭa safely and exhorted his elder brother Shajan Lingi Nāyaka to leave Guḍiguṇṭa immediately as the Padshah's forces were in pursuit. The brothers, taking all their belongings and the members of the family first went to Todak Catram and then to Kanakagiri in safety. The Chief of the place Peda Pudacha Nāyaka received them with all kindness and gave them shelter in a village called Emmegundam in his *rājya*. They stayed there for some time, a lady treated them. From there they roamed about several places, Rani Binur and Rāmēśvaram making pilgrimages to holy places including Tirupati and in manner spent 7 years in exile.

At the end of this period, they received news from Vaginagiri that consequent on the death of Aurangzeb Padshah, his armies at Vaginagiri and in other place had become scattered. Thereupon they returned to Vaginagiri which they captured without difficulty, pulled down the mosque which was built there by Aurangzeb and in its place erected a temple for Gōpālakṛṣṇa.

While Soma Sajan Nāyaka, the eldest son of Lingi Nāyaka was ruling at Guḍiguṇṭa, Bahiri Piḍḍi Nāyaka changed his capital from Vaginagiri to Hulugada, a mountain fort which he renamed Surapuram.

(for details *Vide*:— Surapuram Kaifiyat)

He had 12 children. 7 sons and 5 daughters.

(*Vide: Surapuram Kaifiyat*)

Sōma Sajan Nāyaka of Guḍiguṇṭa conquered the territory as far Kavatalam *Pargana* in the Raichur taluq, which extensive territory he included in the Guḍiguṇṭa estate and ruled it. About this time Kōdaandappa, the *sardār* of the Kanakagiri Chief from his headquarters at Balaganuru conducted plundering raids into the Guḍiguṇṭa estate upon which Sōma Sajan Nāyaka marched against him and put him to death in battle.

Sōma Sajan Nāyaka wished to nominate his second son Sōma Lingi Nāyaka, as his successor as he was more attached showed greater filial devotion than the eldest son Lingināyaka. After ruling for a total period of 31 years Sōma Sajan Nāyaka died in Śaka 1660, Kālayukti having began his rule in Śaka 1630.

At the time of Sōma Sajan Nāyaka's death his eldest son Lingi Nāyaka was not present at the death bed as he had gone to Kakkāri. Second son, Sōma Lingi Nāyaka being present at headquarters at the time of his father's death was duly installed as his successor, the Surapuram family favouring his succession. Lingināyaka after unsuccessfully fighting for the estate died a premature death.

Sōma Lingi Nāyaka who was now secure on the Guḍiguṇṭa seat quarrelled with his brother, had a depleted treasury and fell in arrears in the payment of the expenses of military campaigns and that of Peshkist to the *sarcar*, the latter which had been fixed at 5000 rupees per year. After paying part of these arrears he despatched a few of his *samajikas* to the Government to serve as security.

While Sōma Lingi Nāyaka was administering his estate, the *sardar* Basalat Jung came with his army into Mudagal taluq and lay in camp at Singanagutti near Mudagal. He sent Hussain Beg Jamadar and Surapuram Nyammanna to Guḍiguṇṭa with message (invitation) to Sōmalingi Nāyaka asking him to be present at his camp at Singanagutti. The people of Singanagutti had just then rebelled against Salabat Jang and Sajan Sōmalingi Nāyaka put them down and captured the village. Salabat Jung was greatly pleased and in reward for the prompt service rendered by Sajan Nāyaka remitted the *Khandini* payable every year by the Chief.

Bahiri Venkaṭappa Nāyaka served faithfully in Nazir Jung's campaigns without asking to be paid for his military help expecting

to be rewarded later. But soon after, Nazir Jung was murdered by the Kaṇḍanōlu Nawab and other *Pathans* and for some time Hidayat Moiddeen Khan fought on behalf of Basalat Jung but he was also put to death by the Kaṇḍanōlu Nawab. Bahiri Venkaṭappa now joined Salabat Hung's forces and when the campaigns of the latter concluded, Venkaṭappa returned to his Surapuram estate. Tatti Mahalu Rāyappa who had been administering the estate in the absence of Bahiri Nāyaka received his master back at Kalakuru as he was entering the estate and took him to Surapuram with all honour. After ruling for sometime Bahiri Venkaṭappa Nāyaka died suddenly.

Subsequently, Sōma Lingi Nāyaka died in Śaka 1678, Dhātu after having ruled for 18 years from Śaka 1661 siddhārti. He had an only son, Sōma Sajan Nāyaka born of Lakshmamma of the Kanakagiri family and he succeeded to the estate.

Sōma Sajan Nāyaka was absent at Kanakagiri at the time of his father's death at Guḍiguṇṭa. Hearing the death new Rangappa of Kanakagiri accompanied by his son-in-law, the heir Sōma Sajan Nāyaka came to Guḍiguṇṭa.

Three months after Sōma Sajan (Sarja) Nāyaka's succession Basalat Jung with his army encamped in the vicinity of Mēdhina-rāyākōṭa and Kautarao Yehajibu negotiated with Basalat Jung and fixed the arrears of Khandini for two years at Rs. 13000/-. Of this amount Rs. 5000/- was paid immediately and for the balance of Rs. 8000/- succeeded in making Salabat Jung accept Galgu Yusuf Khan as security for the due payment of the amount at a future date.

Subsequently, Hubbanna Muzumdar died and his sons Venkappa and Padmanna were entrusted to the care of the chief who took Venkappa in service. Then the Surapuram people began to conduct predatory raids in the territories of the Guḍiguṇṭa chief.

Hostilities broke out between the Surapuram Chief and Tuppada Sōlabanna of Vaginagiri and the latter wrote for aid to Pavadi Sōmanna of the Guḍiguṇṭa estate in return for aid, he promised that he would submit to the advice of Sōmappa in the administration of his Vaginagiri state.

Some time later the entire populace of Surapuram turned against their ruler and his chief adviser Timmana Bhatlu who were forced to shut themselves within the palace. Sōlabanna was

appointed chief minister of the Surapuram estate. Kilicināyaka left Jagatapi Tirumalarāya at Surapuram as his deputy and departed to Dēvadurgam.

(The concluding pages of the Kaiḥiyat are lost. The remaining portion of the manuscript comprises a section on the literary works which were composed in honour of the Surapuram chiefs.)

TELUGU AND KANNADA

LOCAL TRACTS (Ceded Districts)

WILSON, pp. 435-60.

MANUSCRIPT No. 105

WILSON, p. 435, No. II (6 sections).

TAYLOR, Vol. III, p. 549, No. 2, C.M. 799 (L. No. 608).

Shelf No. 15-4-8.

(Partially restored in L.R. Vol. 8, Telugu and Kannada)

1. *Account of Agriculture in the Nāgaladinne District.*
(Contains a detailed account of the agricultural operations in the District, the ploughing of the soil, sowing, harvesting etc., and the cost of cultivation per unit.)
2. *Kaifiyat of Arekere Jarāpuram in the Gulyam Taluq (Kannaḍa).*

This Kaifiyat was written in Fasli 1218.

In the reign of Kṛṣṇa Rāya a tank was excavated and on a hill to the east of that tank a village was also formed and was known as Arikere. Below this tank a Śiva temple was also consecrated in the same reign. In the reign of Alerāmarāya, a Rāmalinga temple was built and the village at the foot of the hill was very much improved. Then Siddi Masud Khan ruled over this place. He was succeeded by Gajadakhan in Fasli 1060. Then Ambarasa ruled over this place till Fasli 1102. Then followed Nāyak rule which continued with interruption till the day of the East India Company. The village Jarāpuram was founded by one Timma Reḍḍi.

3. *Copy of Guḍikaṭṭu-Kavile relation to several villages of the Veludurti Samut in the possession of Karṇam Cennamarāju Nāgamarāju of Rāmallakōṭa:—*

The account begins with the introduction that the villages of the Veludurti Samut were surveyed according to the *ghada* (measuring pole) standardised by Peda Vithamarusu in Saka 1220 in the time of Pratāparudra of Warangal. It was 16 *ghadas* in length and 100 such *ghadas* were equivalent to a *kunta*. He also standardised the *manike* as equivalent to 8 *seers* weight. This land of one *kunta* was treated as capable of being sown with one *tum* of *Bijavari* (which was equivalent to 4 *kuñcas* or 16 *manikes* or 128 *seers*) (weight). Then follows a record of as many of 19 villages whose areas are detailed.

4. *Account of Rāmalakōṭa* is not traceable.
5. *Kaifiyat of Canugeṇḍla, Pañcapālayam taluq.*

East of the hill called Stānagiri or Canugeṇḍla in Telugu lay the village of Edduladoḍḍi where lived a certain Pāpa Nāyudu who was the *Kāvalivaḍu* (watchman) of the village and in course of time brought the surrounding country under cultivation. He established a *smasthānam* and maintained several elephants and a brass-drum.

In course of time there were four brothers. They were famous as *Nalapotula Edduladoddivaru*. The name of Nalapotula is found among the *boyas*.

In the time of King Sadāśiva, a member of this family, Nalapotula Venkaṭa Dasalanāyudu served under him. He had four sons and a daughter.

The Canugeṇḍla estate was divided between the five children and these and their descendants continued to rule over this territory until the Mahrāṭta depredation laid them in waste.

Pedda Maḍappa Nāyudu, son of Vobala Nāyudu, succeeded his father, but as he was too young his mother Vobalamma administered the estates as regent from Fasli 1173 Svabhānu to Fasli 1181 Khara. After her the place went into the hands of either or the other contestant for it till in the year 1210 Fasil the Company took it.

6. *Kaifiyat of Paṇḍikona Pālaiyagars.*

The ancestor of the Palaiyagar family of Paṇḍikona was Kampili Rayaḍu of the Boya-caste who held the office of Dalavay of the Vijayanagra kings by hereditary right. In the time of King Acyuta, Kāmpili Rāya served his master with great distinction in the campaigns and Acyuta being pleased with him entrusted him with the task of preserving peace in the talukas of Gutti, Adavanī and Gaṇḍikōṭa extending to the banks of the River Tungabhadra. Kampili Rāya had four sons, Jatangirāya, Venkatadasala Nāyudu, Venkapa Nayudu (founder of Pandikona family) and Papanayudu (founder of Dudekonda family), whom he employed in the task.

(1) Jatangi Raya was granted the Gudikota-samut as *Jagir* and was permitted to collect the *Kavali-rusums* in that taluk.

In course of time Venkaṭādāsala Nāyudu founded the village of Cannugeṇḍā, improved it by constructing a fort etc., and

called it Nalupotula Canugoṇḍla. He ruled from this place maintaining infantry, cavalry, 12 elephants (which formed a unit and was called *Ghaṭam*) and such insignia of dignity as a brass-drum etc. He came to be known as Immaḍi Mummaḍi Nala-pōtula Venkaṭadasala Nāyuḍu. He had four sons and a daughter.

In Saka 1404, the Sultan of Bijapur honoured them with the dignity of *Komarapaddu* and *Lalapaddu* in the Gottu (court?) in the Adavani fort, placed them in command of 1000 horse and 500 infantry and entrusted them with the keys of the 'Big gate' of the fort.

At the time of his death, Venkaṭadāsala Nāyuḍu bequeathed a portion of his estates and incomes to his daughter Cīlukamma, leaving the rest to his four sons

The husband of Cīlukamma, the daughter of Venkaṭadāsala Nāyuḍu by name Suratanēṇi Venkana of Gonagoṇḍla, son of Parapayya and a servant of certain Parimireḍḍi of Khairavāḍi, became a powerful chief serving the government of Adavani holding the fort of Kōṭakoṇḍa with an army of 300. He overthrew his brother-in-law of the Cenugoṇḍla estate who out of envy conspired against him. Finally he annexed the entire Cenugoṇḍla estate of the thirty two villages to Koṭṭa Koṇḍa estate of 64 villages. The dues were paid to Adavani. To enable him to maintain an army 2,000 strong, he was granted the Kaviḷērusumu in every village of Adavani, Gadwal and Gutti. He ruled from Saka 1452 Virite (Fasli 939) to Vikrama Fasli 989. He was also known as Venkappa.

Paramappa Nāyuḍu was the later ruler. Fateh Singh attacked Kotakoṇḍa and captured him. Subsequently he died as a prisoner under the Mahrattas whose depredations are described in contemporary bards.

Paramappa Nāyaka (Fasli 1135-1150): Vobala Nāyuḍu who was driven away by Mahrattās spent 7 years in exile at Maddikere (Fasli 1131-1158). In Fasli 1159 he returned to Cenugoṇḍla and renovated the fort at Hotakoṇḍa ruined by the Mahrattās. He ruled till Fasli 1172 and served as a subordinate of Basalat Jung.

Pedda Madappa Nāyuḍu: He was too young and his mother acted as regent from Fasli 1173 to Fasli 1181. She was constantly at war with Basalat Jung. She came into conflict with his army in Fasli 1182, in Fasli 1188 and in Fasli 1189 during which period Cenugoṇḍla was held by Basalat Jung. In Fasli 1194

3 *An account of Kampili division-Antapuram Village :*

The fort was built by Bedara Desayi Ammappayya. The manuscript gives a list of persons that ruled in the city till it was occupied by Tippu and finally by the English.

4. *A general account of Kampili division.*

The Kaiḥiyat begins with a short description of the war of Kumāra Rāma with Nerni and deals with the construction of the tanks. This Kaiḥiyat traces the history of these tanks and repeats which has already been said in Kaiḥiat No. 1 of this manuscript. This Kaiḥiyat gives a list of villages included in the Vaddina Sime and also mentions the boundary limits of Vaddina Village. A description of the canals and the crops grown are also mentioned. The gift of Yartina Hatava village as a Jagir to Bisala Nāyaka by Rāmappa Nāyaka, a descendant of Cannayyarāja is mentioned. Rāmappa Nāyaka son of Bisala Nāyaka obtained other grants from the Napavarti kings of Ānegondi which was continued to be possessed by his son and grandson.

5. *Kaiḥiyat of Konakoṇḍla, Gooty Taluq.*

(For Inss. at the place *vide* : 15-3-44).

The present site of Konakoṇḍla is considered to have originally been the *āśrama* of sage Kaunḍinya. In later times a Cōḷa king of the name of Jannaya Cōḷa Mahārāja ruled over the region as evidenced by an inscription of his in the village near the Laksmi temple.

Subsequent to the rule of the Cōḷa kings, the Jains became powerful and in the time of Jaina Bijjalanka the region became a *Jaina maṇḍala* with the result that Jaina images and shrines were consecrated in different parts of the country. To the north of this village in the *Siddhulagutta* there are images of Janna Devara and Bhairavadevara in the vicinity of which there are inscriptions in early Kannada script.

Owing to the fact that sage Kaunḍinya originally stayed at the place it came to be known as Konakoṇḍla.

6. *Kaiḥiyat of Sōmayāḥipalle, Kurnool taluq.*

The village was founded by King Pratāparudra's daughter Lakshmammagaru in the name of her guru *Sōmayāḥulu*. An inscription defining the boundaries of the village was set up on the occasion, bearing date S. 1205. Subsequently, in Saka 1325, and S. 1698, the village *Ayakattu* was revised and its boundaries refixed.

7. *Kaifiyat of Ganim, Kurnool taluq.*

The village obtained the name of Gani owing to the fact that silver and bell-metal were manufactured at the place which had the full name of Kañcu-gani.

During the reign of the Narapati kings of Vijayanagar a member of the family of Rāmarāju who was ruling at Kandनावolu continued to work the bell-metal mines. During the confusion that followed the Muslim conquest, the place was deserted and became ruined.

8. *Kaifiyat Kōtala Midatūru :*

The temple of Cennakēśavasvāmi at the place is stated to have been founded by king Janamājaya and which was later renovated by King Pratāparudra of Warangal. It is believed by the local people here that King Mallarāya, who was ruling over the region of Adōni and Bellary, renovated the temple.

In the time of Acyuta, a certain Rangapati is stated to have constructed a *prākāra* to the temple.

9. *Kaifiyat of Nandikotukur :*

The place which is situated at the western entrance to Srisailla obtained the name of Nandikotukuru owing to the fact that Nine *nandis* (images of Bulls) were found together (*Kūtu*) at the place. The temple of Mallēśvara which is situated at the place has been in existence for a long time. During the occupation and rule over the country by the *Aravas* (*Tamilians*) they founded the temple of Sri Sūryaṇārāyaṇasvāmi and made suitable provisions. The *Aravas* were succeeded by the kings of Vijayanagar, a late descendant of whom, Gōpālarāju administered the country till Saka 1530. The subsequent rulers of the place are listed.

10. *Kaifiyat of Damagatla.*

(Vide . 15—3—6. Ms. pp. 118 ff. for inss.)

East of the site where the present village of Damagatla is situated, existed two temples, those of Bhōgēśvara and Cennakēśvara which were renovated by King Pratāparudra of Warangal, who also instructed his subordinate Videmu Kommarāju, who was enjoying several villages in the locality, as *Ummali* to found a village in the vicinity of the temples. Accordingly, Videmu Kommarāju marked out the village on the site of the old one and appointed Devalarāju and Hennamarāju as *Karaṇams*. There is an inscription of Pratāparudra at the village.

At later time in the time of Prauḍhadēvarāya the village was granted as an *agrahāra* to Brahmans and renamed Prauḍhadēvarāyapuram.

MANUSCRIPT No. 107

WILSON, p. 435-6, No. IV. (9 sections).

SHELF No. 15-3-57.

Br. L.R. No. 1.

1. *Kaifiat of Kamalāpuram Taluk. Village KŌDŪR (of the Kommadi range).*

ORIGIN : A Coḷa king on his way to Banaras from Tanjore made a halt near the village, then called Agastyāśrama. On the night Śiva appeared in his dream and revealed the existence of a linga buried somewhere on the north east of the village which was once set up by the sage Agastya. The king on the next morning dug out the linga and constructed a temple on the spot. Beside it two more temples of Vighnēśvara and Cennakēśavamūrti were also built by him. It was named Kōdūr.

Grants of land were made for the conduct of worship of the three gods. There are some inscriptions on the door post of the Cennakēśavamūrti temple.

After the Coḷa regime the tradition is that *Oḍḍa* (Vadde) kings ruled over it. But none of their inscriptions is found.

Then ruled Sri Havani Oḍayalu as is borne out by inscriptions. Then Mahāmaṇḍalēśvara Andirāju seems according to tradition, to have ruled over the place having obtained it as Jaghir. He extended the village (*Peta*) and set up the temple of Ānjanēya and Repukā Śakti.

During Kṛṣṇa Rāya's reign, the bearer of his umbrella, Pola granted a number of villages to Brahmans. The name was altered into Vēdāntacaryapuram.

Under Sadāśiva, Nandyāla Timmarāju enjoyed the village as feudal lord (*nāyankara*). It went under Muslim occupation which continued under Tipṭu Sultan and finally the East India Company took it over.

2. *Kaifiat of Turakapaḷḷe Village, Samanth of Paidikaluva.*

Mir Ibh'ahim (Ibrahim), Saidam Khadum and Said Saha were three brothers of whom Mir Ibrahim was peer Zada (Religious Teacher). He was the spiritual teacher of Daud Khan. When, on obtaining the Munsif of Cuddapah etc. Daud Khan moved to that place, he took with him Mir Ibrahim also. Daud Khan told Mir Ibrahim that he would grant him the land to the east of the Kodur tank, where he could fix his residence. Mir Ibrahim approved of the place and one *Kha* of land was granted to him for the maintenance. In the same year Agastyalingampalle a hamlet attached to the village Candipirallapalle, a *parugu* (Six(?) miles) east of the above place on the way to Kamalāpuram was also granted as Jaghir to the Peer Zada, measuring 4 *Kha* of land.

3. *Kaifiat of Sambatūru:*

Sambatūru was traditionally the *āśrama* of the sage Cyavana. This is located between the Pinākini and the Pangeru on the north and south respectively, ten (*pancakrōṣa* or 3 *Parugus*) miles west of Puṣpagiri, the southern entrance of the Śrīśaila, 2 miles to the north-east of Kamalāpura.

Three Āḷvārs, Poigai Āḷvār, Būdattāḷvār and Pēyāḷvār on their way to Badrikāśrama stayed here and predicted, according to the *Bhārgava purāṇa*, that the Cyavanāśrama would become Śribhavyapura, (an error for Śribhāṣyapura).

King Janamējaya on his way to Puṣpagiri having stayed here set up Cennakēśava svāmin in the north, within the *prākāra* of the present temple. The shepherds of the place corrupted the Cyavanāśrama into Camatūr.

Some time later, it is said, a Cōḷa king constructed another temple for Cennakēśava to the east of the older one, built by Janamējaya: and to the east of the temple shrines for Śiva, Vighnēśvara and Virabhadra. For the continuance of their worship and festivals gave the village of Sambatūru.

These temples fell into ruins. A new temple was built for the God Cennakēśava during the reign of Kṛṣṇadēvarāya of Vijayanagar, and he granted certain lands as *mānyam* for carrying on the *naivēdya* and *dīpārādhana* of the God.

During the days of Kṛṣṇarāya this village and another called Potladurti were enjoyed as *nāyankara* by a Vēlama of the name of Racanāyudu, son of Yarragaddamanāyaḍu. He formed a village Gaddamayapalle in the name of his father to the east of Sambatūru village.

During the reign of Sadāśiva, the village was included in the *nāyankara* of Narayya, son of Nandēla Narasingarāja and it came under the village of Tellaprodḍutūru in the Tāḍiparti west of the village under notice.

In 1486 (Raktākshi) the Muslims fought with Aliya Rāmarāya and having killed him seized the country. As a consequence of this turmoil, the country was ruined. The Muslims gave some territory with Penugoṇḍa to Sri Rangarāya, he ruled for some time. When Venkaṭapatirāya becoming the lord of the throne of Penugoṇḍa was ruling, Jillella Cina Rangapati enjoyed the village as *nāyankara* and as the country was in a ruined condition by the ravages of the Muslims.

When Daud Khan was ruling over the country he appointed Abdul Nabi Khan over the subah of cuddapah. Afterwards the country was under Haider for 4 years then under his son Tippu for seven years, Saumya. Then it passed to the hands of Nizam Ali Khan, a Mughal who ruled for 10 years Sādhārāṇa to Siddhārti.

From Raudri to Prajōtpatti jyēṣṭha Ba 30 (this day) it is under the East India Company undisturbed.

4 *Ihbarampuram* :

Two miles (1 parugu) east of Sambaturu lies this village. In the days of Abdul Nabi Khan, some land was bestowed upon Alavard Beg who built this village naming it after his son Ibrahim, and enjoyed it as *Jaghir*. It lapsed to the ruler Abdul Munuva Kha (Khan?) as the descendants of the Jaghirdar quarrelled among themselves.

Then the later descendants, Rajasaheb Jafar Saheb, Aminalli, etc., obtained from Abdul Alim Khan, the village fixing the annual rent (*śrōtriām*) of 120 *mīṭṭa varāhas*. Again in Sarvadhāri it lapsed. Alla Rakhi Bibi, the aunt of Alim Khan got it as jaghir and enjoyed it for two years. Circar then took it.

Then for a period of 4 years Durmukhi to Vilambi this village was reserved for the maintenance (*Jivitamulu*) of four horses

(Horsemen also) of Mirjakhan, a descendant of Ibharam Saheb. It passed into the hands of Haider, Tippu and then to the Company.

5. *Village—ALLIDONA—Kommadi Samat Kanakapuram Taluk.*

(Copied in Local Records Vol I.)

This village was once given as *agrahāra* by Prauḍhadēvarāya. The copper plate inscription is available. Copy of the traditional account of the village is preserved by Chityala Sesam Bhatlu on palm leaves. This *Kaifiat* was based upon the above. This village ceased to be an *agrahāra*. It lapsed to the Circar.

Kaifiat of Allidona Village :—

After giving a legendary account of the origin of the village the manuscript says that Prauḍhadēvarāya gave Changolu Cenna Sastri the village of Latapalle which is two miles east of Allidona and a large piece of land lying in the forest south-west of Chappali belonging to it at the foot of the hill. Cennu Sastri cut down the jungle fixing the village site between two hillocks on the west of the spring in which grew *alli* (*kuvalaya*) flowers; and consequently the village was known as Allidona and he also gave to it another name Prauḍhadēvarāyapura.

6. *Uppatūru Kaifiat :*

Uppatūru is in Kommadi sammat (range) 20 miles (8 *paruvalu*) west of Kamalapura town. This *Kaifiat* contains the details of the Palem also.

To the north west of this village about a mile there was a village called Kanapalle alias Gopālapuram, which seems to have been built by a Coḷa king.

There was another village of the same name to the north east of the present Uppatūru, which existed in the days of the Coḷa kings. The name may be accounted for by the fact that the soil is saltish (*uppu*).

In the days of Nṛsimharāya of Vijayanagar, he repaired two old tanks by the construction of new bunds. As the village of Uppatūru which was granted under the name of Dēvarāyasamudram to Brahmans as an *agrahāra* by Devarāya, had lapsed to the govern-

ment subsequently, he restored it to the Brahmans in 1415 according to an old *kaifiyat* in possession of the village karnam Sanjivappa.

In Ś.1475, Pramāḍica Māgha ba ii, a set of Brahmans known as vipravīnodins made over their income known as *Vartana* (a duty paid by the villagers to them) to the God Mādhavēśvara for his *naivēdya* and lighting, to the merit of all their sect wherever they lived. Later the village was ruined, and the Brahmans dispersed : but they returned once again while Venkaṭapatiṛāya was still ruling. Then they had the tanks repaired by giving *dasavanda mānyas*.

The village remained in that condition for 71 years. It was under Muslim occupation for some time and then went into the hand of the East India Company.

1. *Kaifiyat of Kolavali village in the Kommaḍi samath (range) at a mile ($\frac{1}{2}$ paragu) east of Uputūru.*

Long ago in the days of the Cōḷa kings a number of smiths had their furnaces in the villages where they were working with brass copper and bronze; the village was hence known as *Kolavalo* (*Colimi* means furnace).

Misrajanda Katari Sāḷuva Narasinga son of Vallabha, and grandson of Narasinga constructed a temple for God Cennakēśava in the village and granted lands to it. This Narasinga son of Vallabharāju is not Narasimha of Vijayanagar, but a different man who ruled over these parts.

Then in the reign of Sadāśiva at Vijayanagar, Kuṇapali Dadināyaḍu enjoyed it as *nāyankara*. The *nāyankara* of the village remained among the descendants of Kuṇapuli family till the Muslims conquered the country.

8. *Account of Anki Reddipalli.*

9. *The Kaifiyat of Veladuriti, the Kommadi range (Sammath) 8 miles to the east of Kolavali.*

From time immemorial the village was called Veladuriti and to the north of it there is temple of Cennakēśava, and near it is another for Tripurāntakēśvara. At the entrance of the former shrine in the close gate (*iruka*) a Cōḷa inscription is found on stones standing. It was written in old Telugu script.

WILSON, p. 436, No. V. (17 Sections)

TAYLOR, Vol. II P. 550, No. 5. C.M. 802. (L. No. 578).

SHELF No. 15-4-20. (L.R. Vol. 3)

17 sections—Wilson's list not strictly followed :—

1. *Kaifiat of Preddutur, Duvvūr taluq.*

N.B. For inns. at the place vide: mss. 15-3-32; 15-3-53.

The village of Preddutur was founded by a certain Acam Rāmi Redḍi Ranga Redḍi who migrated to it from the Pakanāti-sima. It occupied portions of the lands of the villages of Ravulūru and Pōḍalapalle, situated north of the River Penṇār. In course of time it became an independent village paying *Nagarikatnam* to the *Divānam* separately.

The Vijayanagar kings Vijayadēvarāya, Prauḍhadēvarāya Mallikārjuna Acyuta, Sadāśiva and Śrirangarāya exercised sway over this region.

Then it passed into the hands of Muslim rulers. It was administered for a time by the Mahrātṭas and finally passed in to the hands of the East India Company.

2. *Kaifiat of Gollapalle Śrōtriyam, Duvvūr Pargāṇa.*

The hamlet of Gollapalle attached to the *Hora-grāma* or Manje (i.e. independent village-*taniyūr*) Guḍipāḍu was granted to Veḷḷāla Tirumala Sōmayājulu and Saravajesyulu in the time of King Harihara of Vijayanagar who issued a copper plate charter to the effect. Later owing to Muslim invasions the village fell into ruin and the *agrahārikas* abandoned the place. When Mira Syod Hussain Neknam Khan came to administer these parts he invited the *agrahārikas* to whom he regranted the village on *śrōtriyam* tenure, fixing the *śrōtriyam* at Pāndramodi 21 *varāhas* per year, which amount was made payable to the village authorities of Guḍipāḍu.

3. *Kaifiat of Rājupālam Śrōtriyam, Duvvūr Pargāṇa.*

In the time of Kṛṣṇadēvarāya, the *Redḍis* and *Karṇams* of Guḍipāḍu granted the hamlet of Rāmarājupalle on *śrōtriyam* to Pattipalle Gopāla Sastrulu. The *śrōtriyam* rate was fixed at *Pandramodi* 15 *varāhas* per year. The hamlet was later constituted

into a separate village, the *śrōtriyaṃ* of which was paid directly to the treasury at Duvvūr pargana. The *Hutāvaḷi* and *Beriz* were assessed and levied. Col. Munro conducted a re-survey and permanently fixed the *Beriz* at 30 *Rahati varāhas*.

4. *Kaifiat of Calla Basavayyapalle, Śrōtriyaṃ, Duvvūr Pargana.*

The village of Calla Basavayapalle forming the hamlet of Guḍipāḍu village, was granted on a *śrōtriyaṃ* of 50 *honnus* to Kaipa Nrisimha Sāstrula by Rāja Śrī Rāmadāsu Timmarusu, Mallatu Pargana Duvvūr, in Saka 1633, and a gift-deed issued. A similar document was issued by the *Reḍḍis* and *Karaṇams* of Guḍipāḍu.

During the regimes of Hyder, Tippu and the English Company the total assessment (*Hutāvaḷi*) was fixed and *Beriz* collected after deduction. These rates varied from year to year. Area survey was conducted by Col. Munro and new rates of *Hutāvaḷi* and *śrōtriyaṃ-Beriz* were fixed.

5. *Kaifiat of Venganasaripalle.*

In Śaka 1680, the *Reḍḍis* and *Karaṇams* of Kamanuru granted a piece of land in their village on *śrōtriyaṃ* tenure to Durbhaka Viśvēśvara Sōmayājulu and Vellāla Prasanna Sōmayājulu fixing the *śrōtriyaṃ* at 20 *varāhas* per year for the three seasons. The donees founded a settlement called Prasanna Viśvanāthapuram. Col. Munro conducted survey and assessment and fixed the *śrōtriyaṃ* at 48 and odd *varāhas* out of 94 and odd the total assessment of the produce of the village.

6. *Kaifiat of Annapasastripalli Śrōtriyaṃ.*

In Saka 1674, the *Reḍḍis* and *Karaṇams* of the village of Kamanuru granted two pieces of land belonging to their village as *śrōtriyaṃ* to Togarcedu Kṛṣṇa Dikṣitulu fixing the *śrōtriyaṃ* at 35 *varāhas* and 30 *varāhas* per year totalling 65 *varāhas*. Annapa Sastri, the brother of Kṛṣṇa Dikṣitulu founded a settlement on the land which came to be called Annapasastripalle.

7. *Kaifiat of Ballakivaripalle, Duvvūr Pargana.*

In the time of Nawab Abdul Masjid Khan a putti of uncultivated land belonging to the village of Kamanuru was granted on

śrōtriyam tennure to Ballike Krishnamāchārlu and Narasimbāchārlu sons of Ballike Seshāchārlu of the Mādhva creed by Duvvūr Khan Walasan Khan Ajam and the Foujdar Muhammad Zai Saheb.

During the Moghul rule Sādhārāpa to Siddharti, the rate of assesment was raised. When it passed into the hands of the Company and the Col. Munro after fixed the total produce of the *śrōtriyam* land.

8. *Kaifiat of Chabadu Śrōtriyam.*

During the time of Abdul Nabi Khan of Cuddapah, Kanugo Sankaracha who was holding the office of Subadaftar (?) granted to Panam Jogi Sōmayājulu the village of Chabadu, in the Duvvūr Pargana on a *śrōtriyam* of 60 Paṇḍramoḍi varāhas per year and issued a gift deed dated Ś. 1633 to the effect.

Col. Munro after conducting *taramwar* survey and assessment fixed the *śrōtriyam*-Beriz at 191 and odd *Kantherays* i.e. *Rahatis* out of the *Hutāvaḷi* (gross-assessment) of 539 and odd *Kantherays*.

9. *Kaifiat of Lingaladinne Śrōtriyam.*

During Mayana rule, in the year Prabhava, Silim Khan Muhammajai (?) who was administering the Duvvūr Pargāna granted, after securing permission from his master the Subehdar of Cuddapah, the village of Lingaladinne on a *śrōtriyam* of 75 varāhas to Panam Venkaṭācala Sōmayājulu. The rate of *śrōtriyam* continued unchanged for some years but later Bahadūr enhanced the rate which varied from year to year during the successive regimes of Bahadur, Tippu, the Nizam and the English. Col. Munro conducting survey and fixed the gross assessment of the village at 242 *Kantheray*.

10. *Kaifiat of Picchapāḍu Śrōtriyām.*

In Saka 1680, when Abdul Masjid Khan was the Nawab of Cuddapah, his Diwan Tirumala Rao was pleased to issue orders to Venkata Rao, the *amil* of Duvvūr Pargana to grant the village of Picehipāḍu to Vanti Kēsava Ācārlu, a Mādhva teacher, on a *śrōtriyam* of 55 varāhas. The rate of *śrōtriyam* continued unchanged till the end of Mayana rule after which the *subehdar* of Cuddapah under Bahadur issued orders directing the *amil* of the Duvvūr Pargāna to enhance all the *śrōtriyam* rates in the

Pargāṇa. During the successive regimes of Bahadur, Tippu the Nizam and the English the rate of *śrōtriyam* varied from year to year. Col. Munro after survey fixed a permanent *śrōtriyam* of 98 and odd *Pandramodi-varāhas**

11. *Kaifiat of Elakavanipalle.*

During the time of the Mayanas, a community of people called the Ellavandlu founded hamlet in the village of Vanipetṇa. The settlement came to be known as Elakavanipalle. In Ś 1699, when Nawab Halim Khan was administering Cuddapah Subah, the *desayi* of Duvvūr Pargana, Sankarayōgi Kṛṣṇappa requested the *Reḍḍis* and *Karaṇams* of Vanipetṇa for the gift of the hamlet of Elakavanipalle which he agreed to improve and bring its land under cultivation. They granted the hamlet on a *śrōtriyam* of 10 *varāhas*. The rate remained unchanged through out the successive regimes of the Mayanas and Bahadur and for some time during that of Tippu. Later Col. Munro fixed a permanent *śrōtriyam* of 16 and odd *varāhas* after resurvey.

12. *Kaifiat of Cintakuṇṭa, Duvvūr Pargāṇa.*

Situated at a distance of *Yōjana* to the north of Puṣpagiri kṣētra, the village of Cintakuṇṭa was originally a settlement of the shepherds. When it grew into a village the Vijayanagar rulers collected *Kaṭnam* from the villagers. Subsequently in the time of Vīra Narasimhadēvarāya (?) who had his throne at Penugoṇḍa* the Matli Chief Tiruvengalanātharāju was enjoying the village of Cintakuṇṭa which had been included in the Duvvūr-pargāṇa.

Subsequently owing to frequent Muslim invasions the country fell into a state of anarchy.

13. *Kaifiat of Pattabhipalle, a śrōtriyam attached to the village of Nandelammāpeta, Duvvūr Pargāṇa.*

A certain Yajnavalli Guravappa, the *Kulkarni* of the Penna-pati *samut* of the Duvvūr Pargāṇa while constructing Nandelammāpēṭa (?) on a *śrōtriyam* of 20 Aparanji *Pandromodi varāhas* founded a village on the land and called it Pattabhipalle. Subsequently, when the Awk chiefs plundered Nandelammāpēṭa, the *śrōtriyamdar* unable to stay in the village abandoned his *śrōtriyam-land*. It was restored to his son later, it fell into ruins.

* There was no Narasimharāya who had his throne in Penugoṇḍa

14. *Kaifiat of Kalamalla.*

Situated south of the River Pinākinī, near Erramala the village of Kalamalla was originally a settlement of a party of ryots who obtained a *Rāyarēkha* from the Narapati kings of Vidyānagara. A *Karaṇam*, Pechirāju by name, was appointed to grant *Kavuls* to the ryots. The new village thus formed was named Kadamala which in course of time changed Kalamalla.

15. *Kaifiat of Cilamakūru.*

The village of Cilamakūru was founded by a party of ryots who migrated to it, led by a Nanda Vaidiki Brahman Kacana of Lamada. The settlers who had brought with them an image of god Mādhavasvāmi constructed a temple for the god in their new village Cirumakūru. Kacana was given the *Karṇikammirāsi* in the village.

(Inss. at the place cited in support. Vide : 15-3-32. P. 44 for the texts of these inss.)

(In Ś. 1364, during the reign of Prauḍhadēvarāya Mahārāya a certain Gummana made a grant to God Ānjanēya.

When the country passed under Muslim rule, the village was held at *Mokhasa* by Hande Siddhirāmappa Nāyaka of Beta Peluru, who constructed a fort in the village and constructed a temple for Kambalamma, his family deity. The Hande Chiefs ruled this place for a number of years.

16. *Kaifiat of Malapāḍu.*

Situated East of Kalamalla the village was originally an *agrahāra* of 16 *ṛttis* granted by a Cōḷa king to a Brahmin Mallavadhanulu, who was performing worship in the Mallēśvara temple at the place. Subsequently the village fell into ruin.

In the time of Prauḍhadēvarāya, a party of Vēlama ryots and others settled at the village after obtaining *Kavuls* from the Pemmasani chiefs who were ruling at Tadiparti. The settlers constructed a temple for Gōpālasvāmi. The Tadiparti Chiefs granted to the Cenduru Chiefs this village as *Koluvu Kaṭṭubāḍi*. The rule of the Pemmasani Chiefs was followed by that of Mir Jumla who confiscated Malapadu to the state and included it in Jammalamaḍugu taluq.

WILSON, p. 436-7, No. VI (20 Sections).

TAYLOR, Vol. III, p. 550, No. 6 G.M. 803 (L.M. 568).

15-3-41

Local Records. Vol. 35.

Kaifiats of the Ceded Districts (14 sections) *

1. *Kaifiat of Chautipalle, Jammaladugu Dt.*

Situated five miles west of Ghaṇḍikōṭa in the Iblapati** division of the Gaṇḍikōṭa-sīma, the village of Coutipalle obtained its name owing to the *Cauti* or brackishness of the soil.

In the time of King Kṛṣṇadēvarāya, this village along with another Gandlu were included in the Ghaṇḍikōṭa-sīma. In Ś. 1448, the Brahmans of the village granted to the temple of god Kūḍali-Sangamēśvara situated at the confluence of the rivers Pinākinī and Citrāvati *mānyams* in the village. An inscription recording this is found near the temple.

Subsequently in the time of King Sadāśiva, when Nandyala Narapparāju Kṛṣṇarāju was enjoying the Ghaṇḍikōṭa-sīma as *Nāyankara*, his *Kāryakartā* Mummaḍī-Nāyaningarū, established a hamlet named after his master, settled weavers in it by giving them a *Kavul*.

In later times when the country came under Muslim rule the temples of the village fell into a ruinous state.

2. *Kaifiat of Fakirpēta-Śrōtriyam Village.*

(Old names: Kudipikuṇṭa, Vijayabhāratipuram, and Gōvin-dammappēṭa).

The old name of this village was Kudipikuṇṭa. It was an ancient village as indicated by an old inscription in Hala Kannada. Subsequently, Kulagaparāju, son of Vijayādityarāju is stated to

* The list of contents gives 20 sections but of these, 6 sections (5 to 10) are not found in the ms. nor in the restored L.R. vol. 35. Probably they do not form part of the book and have been entered by mistake: or they may have been lost even by the time Brown had the ms. book copied in L. R.

** Iblapati literally means western.

have granted on the Uttarāyaṇa *sankrānti* day the village of Kudipakuṇṭa to a certain Buḷiyama Nāyaka.

During the time of King Bukkarāya of Vijayanagar, the village of Bukkapatnam was founded about a mile North West of Kudipakuṇṭa. In the time of Acyuta the village was granted to a *maṭha* presided over by a certain Vijaya Bhāratulu, and the village accordingly came to have the changed name of Vijaya Bhāratīpuram.

In later times Bhāratīpura fell into ruins, and when Pemmasani Timma Nāyaka was ruling at Ghaṇḍikōṭa it was granted as *Jāgir* to his sister Gōvindamma, who renovated it and renamed it as Gōvindammappēṭa.

3. *Kaifiat of Bommayapalle.*

This village is situated 2 miles North East of Fakirpēṭa. It was founded by a certain Bommaya, a ryot.

4. *Kaifiat of Nekānampēṭa.*

This village is situated a mile east of Bommayapalle and in the vicinity of Ghaṇḍikōṭa.

Near the village is situated the temple of Kūḍali Sangamēśvara. North of this place is a *Kōṇa*, called Camalkōṇa where God Mallēśvara in the form of a Linga has taken abode.

In the time of King Kṛṣṇadēvarāya, in Ś. 1448, when Dēvarāsayya was enjoying the two villages of Cautipalle and Gandluru as *Nāyankara* a certain Aṇṇāji Ayya granted his *mānyam* lands in the village to God Kūḍali Sangamēśvara.

When Pemmasani Timma Nāyaka was ruling at Ghaṇḍikōṭa, he abolished the *sunkam* which the washermen were paying for taking *Chautimannu* (brackish earth).

When Nekānam Khan was ruling at Ghaṇḍikōṭa he founded a village north of the Kūḍali Sangamēśvaram temple and made it over to the mosque, at Ghaṇḍikōṭa.

Alamgir Padshah's subordinate Zulfikar Khan *alias* Nusrat Jung Bahadur, the Khilledar of Ghaṇḍikōṭa granted to the Jumma Masjid at Ghaṇḍikōṭa built by Mir Jumla the village of Nekānambad as *Jagir* for providing maintenance to the servants of the mosque.

After the advent of the Company permanent *jodi* was fixed at 33 5/8 *Kantheray rāya varāhas per year*.

5a. *Copy of Kavile in the possession of Kondu-Bhatlu the resident of Koḍūru.*

(N.B. Contains details regarding the land-holdings of the *agrahārikas* and the changes in their assessment from time to time).

5b. *Copy of Kavile in the possession of the Karaṇams of Kondūr.*

(N.B. Contains details regarding the mānyams in the village belonging to the temple, Brahmans and the Ayagandlu).

6. *Kaifiat of Koṇḍūru.*

The village of Koṇḍūru situated on the northern bank of the river Pinākini and lying to the west of Ghaṇḍikōṭa was originally founded by a shepherd on a spot where he discovered the image of goddess Caṇḍēśvārī also known as Koṇḍūramma.

In subsequent times, King Cōlarāja in order to expiate himself from the sin of Brahman murder established temples for Gods Viṣṇu and Śiva in all these parts. He renovated the temple of Cennakēśava that had been in existence at the place. He also constructed a new temple for God Śiva north of the Cennakēśava temple.

In Ś. 1222, Kañci Govindarāyalavāru, son of Vāsudēvarāya and grandson of Kēsavarāya granted an *agrahāra* called Kēśavapuram to several Brahmans who enjoyed it till Śaka 1228.

7. *Kaifiat of Sankepalḷe, Jammalamaḍugu taluq.*

The village situated to the east of Koḍūru in the Kiblepati taluq, was originally founded by a certain Sema Sankeya.

In Śaka 1466, when Sadāśiva was ruling at Vijayanagar, his subordinate Varadarājula Cina Venkayya made a grant to the temple.

Later Śrīrangarāya of Penugonḍa, while on a pilgrimage to Śrīśaila, granted the village of Sankepalḷe to Tirumala Bhatlu as *agrahāra* renaming the village as Śrīrangarāyasamudram. According to a boundary stone on the borders of the village also the village bore the surname of Śrīrangarāyasamudram and as having been granted as *agrahāra* to Tirumala Bhatlu.

Subsequently, when Akkanna Mādanna were administering at Golkonda, the grant was renewed. In the time of the Mayāna

rulers. *śrōtriyam* was levied and in subsequent times, the rate of the levy was changed from time to time.

8. *Kaifiat of Erranguḍi, Jammalamaḍugu taluq.*

The village was originally founded by a few ryots in the vicinity of the temple of Pāṇḍuranga Viṭṭhalēśvara, the *gōṇḍuram* of which was constructed in red stone.

9. *Kaifiat of Camaluru, Jammalamaḍugu taluq.*

The village was originally known as Svāmūlūru, being in old times, in the enjoyment of a few ascetics and Brahmans. In later times it had been administered by the state as a Govt. village till the time of Narasimhadēvarāya of Vijayanagar who granted it to Brahmans as *agrahāra*. He renamed the village as Vīra Narasimhapuram.

10. *Kaifiat of Kappolu śrōtriyam.*

The village was named after a certain Koppare who settled at the village. Subsequently, Kimudevuni Sarabhanayanangaru enjoyed the village as *amaram* and in śaka 1427, he granted to Goḍ Rāmēśvara of Tāḍipartī 10 *varāhas* and land.

11. *Kaifiat at Tallaprōdduturu.*

The village which originally abounded in *Tati* or Palmyra trees was founded by three persons, Bhūmi Redḍi of Nadigadda-sīma, Bhūmarāju, a ryot of Pakanadu and Bhimaraju of the Bhattu caste.

The village is however very ancient.

(The Kaifiat details the contents of the Tallaprōdduturu ins. of Devacōla mahārāja, son of Alluganga, which has been published. Vide: Bharati and ms. 15-3-60 for text.)

12. *Kaifiat of Sugumanchipalle.*

In the time of King Kṛṣṇadēvamahārāja, this village was granted to Gods Iṣṭakāmēśvara and Bhairavēśvara of Siddhavaṭam.

Later, when Venkaṭapati Dēvarāja was ruling, the village was under the administration of Pemmasāni Timma Nāyaḍu of Ghaṇḍikōṭa. The Nawab of Gōlkoṇḍa conquered the Ghaṇḍikōṭa fort from him in Ś. 1571, (1650-51 A.D.). Later the village became included in Kōḍur Samut and came under the rule of Shekh Chanda. He was followed by Muhammad Raza and Ghasi Mira.

The Nawab of Gōlkoṇḍa having conquered the regions of Gutti, Gurramkoṇḍa, Kañci, Vandavāsi, Chengalput, Arcot, Prala-

yakāvēri (Pulicat) Mylāpuri and Cennapaṭṇam became the master of the entire region upto the eastern sea. About the same time the Bijapūr general Khani Khana conquered Ponugoṇḍa, Vēlūr, Geṇji, Āraṇi, Busupaṭṇam etc.

Subsequently in the year Kṣaya (Ś. 1608-1686.7 A.D.) the Sultan of Delhi conquered the Adilshahi Kingdom of Bijapur and the Qutb Shahi Kingdom of Gōlkoṇḍa and thus became the master of the entire region from the Himalayas to Setu. His rule lasted till the year Pārttiva.

13. *Kaifiat of Bukkapaṭṇam.*

To the south-east of this village there is the old village of Kuḍipikuṇṭa which is mentioned in an old Haḷakannaḍa inscription on the banks of the river Pinākini, to the east of Bukkapaṭṇam.

The same village was granted to Puliyamanāyaka by a Bānu King Kulagapparāju, son of Vijayāditya.

It was only in the time of King Bukka of Vijayanagar that Bukkapaṭṇam was founded on the old site of Kuḍipikuṇṭa. The Vijayanagara rulers held sway over the regions.

WILSON, p. 437. No. VII (5 Sections)

C.M. 804 (L. No. 803).

TAYLOR, III, p. 550, No. 1).

SHELF, No. 15-3-55.

L. R. Nos. 11 and 14.

1. "*Kaifiat of Ahōbālam, Cangalamarri Taluq, Kandanavōlu (Kurnool) Ilaka.*" *Ahōbālam Kaifiat prepared by Karaṇam of the place, viz., Rāmanna.*

The manuscript begins with a legendary account of the origin of the place. Local tradition ascribes the building of the *maṇṭapas* or repairs to temples and *maṇṭapas* and the installation of processional image to the munificence of the king or subordinates of Kākatiya Pratāparudra. The temple must have existed during earlier reigns. Reference to Ahōbila may be found in an inscription of a Redḍi king, set up at Śrīśaila where the epithet 'Sriparvata Ahōbala-nirmīta-sōpana' would attest to the devotion of (Śaiva) Redḍi kings towards this God.*

King Harihara (his wife Parvatī?) constructed a *maṇṭapa* in the temple in Ś. 1317. Kṛṣṇarāya on his marches against Kalinga country encamped at Ahōbālam and made gifts of jewels and a village called Maḍḍūru in Chagalamarri *sīma*.

It continued in the reign of Acyuta. (We have numerous inscriptions of donations and gifts by various subordinate chiefs and private people in the sixteenth century. Some of them have neither been noticed or published by the Epigraphy Department.)

* Erranna, the poet-laureate of Prolaya Vema's court composed a work in Telugu on the holy place of Ahōbālam which may show that the place was so famous that ordinary masses wanted to read about its sacredness. Śaivism was given very great prominence during the Kākatiya supremacy. From paucity of epigraphical records at Ahōbālam, one is tempted to say that this Vaiṣṇava Tirtha rose into importance as a rival of Śrīśaila, both of which declined in importance after 1600 A.D.

The writer of the *Kaifiat* thinks that Vema Redḍi was a subordinate to Harihara of Vijayanagar, which has no support from inscriptions.

Jewels set with gems and gold and silver vessels granted by earlier kings to processional images of both upper and lower Ahōbalams were carried away by the Muslims soon after the death of Aḷiya Rāmarāya and the remnants that escaped their notice were plundered by Ibharam (IBRAHIM QUTB SHAH) and the Haṇḍē chiefs who entered the places in Ś. 1500. And in Ś. 1541 (Siddhārti) when the kingdom of Kurnool, whose ruler was then Gōpālarāju fell into the hands of the Muslims, they plundered this place again, broke down even the gilded *vāhanams* of the god to pieces and confiscated all the villages and lands of the god.

This place was included in Chagalamarri Samut and thus it came under the rule of the Nawab of Kurnool. During the Nawabship of Munwar Khan over Kurnool, Mira Khan, a subordinate of Haidar Ali, passed on his march against Kurnool through this place; he carried away all the jewels of the god; what still remained together with lands and rights were confiscated by Munwar Khan himself. Only 100 *varāhas* a year on the Rudravaram village which is in the English territory, granted by Col. Munro, the Collector, continues for the temple's maintenance.

Alaf Khan, the son of Munwar, levied a pilgrim tax at 5 or 6 *dudlu* on each person and received himself all the presents or gifts made to god. The temples for want of repairs are in ruins. Except the *prākāra* of the central shrine all the gopura and *maṇṭapas* are in dilapidated condition.

Parāṅkusa Sriman Saṭhakōpa Jiyyar a Vaḍagala Vaiṣṇava and Sannyāsi was the priest in the upper temple. He was religious preceptor of several Brahmans and men of other castes. Now his pontific descendants live at Kumbakōṇam, and certain Vaiṣṇavas sent by those pontiffs worship God according to *Pāncarātra* tenets. The Jiyyars could not reside here owing to insecurity and are wandering about every-where.

2. *Kaifiyat of Betamcārla Kurnool Ilakha.*

This was prepared by Subbayya, a man 70 years old, the Kulkarni of the village.

The place where Betamcārla now stands was once a forest. It lies 30 miles south of the Tungabhadra, 100 miles south west of Śrīśaila and 20 miles north of Munimadugu, which

according to tradition is the abode of the sage Dattātrēya. The place became a regular village in due course. Two temples were built for Śiva called *Bēṭṣvara* and for viṣṇu as *Kēśava*. After the emperors Nandana (?) and Karikāla Cōḷa ruled over these parts, Tribhuvanamalla (Cālukya ?) held his sway over here. He was succeeded by *Bhūlōkamalla* and then came *Pratāpa-chakravarti Jagadēkamalla*. Then the successive reigns of *Raṇanissankamalla Parākrama*, Vīramalla's son Hariyara (?) and Yādevanārāyaṇa Pratāpachakravarti (Singana of Dēvagiri ?) extended over the village.

This village then passed into the kingdom of Pratāparudra of Warangal and afterwards into the hands of the kings of Vijayanagar, Sāluva Narasimha Kṛṣṇarāya, Acyuta and Sadāśiva. Under the last Kurnool was governed by Rāmarāju and Venkatādirāju. There was anarchy for 2 years after the death of Bade Rāmarāya (Rāmarāja, the great) in Ś. 1486. When Sadāśiva resumed his rule the Kurnool tract was granted to Venkatādiri, son of Śriranga, who gave this village as *Ummaliḡa* to Chintakuṭa Pedaimma, who appointed an agent called Chennanāyaḍu. Timma's lordship over this village ended in Ś. 1520 and from Ś. 1521 to Ś. 1541 Kaṇḍanavoli Gōpālārāju (ruler of Kurnool) administered the province. During this period this village was fortified and an army was stationed in it. In Ś. 1541 Gōpālārāju ran away from Kurnool fortress and the Muslims besieged it for 3 years and till Ś. 1546 none occupied it. During this period Abdul Muḥammad Saheb was governing this tract (including this village). But the inhabitants who were afraid of attacks of one side or another ran away to different places.

Then the Hyderabad authorities sent Muzafar Zung to govern the province, who encamped at Kurnool, appointed one Muḥamad Alam for the defence of the fortress and Khando (a Maharatta ?) to assist him. Meanwhile Munvar to regain his ancestral possession (of Kurnool) left Arcot with horsemen, came to Cuddapah and obtained a loan of 3 lakhs of rupees from a Sowcar through the Nawab Mocha Miya. He engaged 300 horsemen and 300 infantry and occupied Chagalamarri, Sīruvella, and Nandyal.

Mahamad Alam of Kurnool apprehending danger applied to *Rāmarao of Gaḍwāl* for help, who demanded the rights of

nadugoud back which his ancestors enjoyed. Alam gave a deed to that effect. Rāmarao sent Sambhauji to help him.

Meanwhile, Munvar approached Kurnool and plundered the extensions (Peta). Then Alam and Subbhanji attacked Munvar. He joined with Muzafar. Munvar heard that the comment) sent Khojia Namatullakhan to drive away or defeat Munvar. He joined with Muzafar. Munvar heard that the combined armies of Muzafar, Khoja and Rāmarao, amounting to 13,000 were coming against him to Kurnool, retired to a place called Miduturi Mittalu (heights). They entered Kurnool. Khoja returned to Hyderabad informing Rāmarao and Maufar that he would come back with larger army, as the present army was insufficient to attack Munvar. He never returned and Rāmarao went back to Gaḍvāl. Munvar sent message to Rāmarao that he would give him the rights of *Nadugaudu* in Kurnool sima and grant him *amalige* in 19 villages (including hamlets) and in every village *rusum* and *Inamati*, would be sanctioned. Rāmarao accepted the terms and sent his general Subbhanji to Kurnool. Munvar occupied Kurnool and stationed his garrison in it. Rāmarao invited Alam to Gaḍvāl and showing him some honours sent him back to Haiderabad. He occupied the villages that were granted to him by Munvar as *Ummaliga*.

The villages in Betacharla *pargāna* which were thus acquired remained in possession of the Rajahs of Gaḍvāl. By Ś.1695 on the advice of his *Divān*, called Rājā, Munvar wrested the village one after another from the Gaḍvāl possessions. In Ś. 1696 Munvar with an army occupied Ambay, and took Rangapura. Then he besieged Erraguṇḍla. But he had to entrust the siege to his *Divān*, Rājā, for he received information, from Mukhin Khan, his agent at Peṇḍekallu that a chief of the name of Ranguseṭṭi Venganna, the Gaḍvāl officer holding the fort of Betamcherla plundered Peṇḍekallu, and slew many of its inhabitants. The latter with the aid of some army from the Nawab of Cuddapah invested Betamcherla. Rājā took the fort and appointed China Khan as nayab and Mankoji Punt as manager, he proceeded to reduce all the other villages in the *Pargāna*.

Munvar Khan's rule continued till Ś. 1714 .Munvar's Son Alaf Khan succeeded him.

3. "Village tradition (*Grāmakavile*) of Terulapuri village, Koilakunta Taluk, Kurnool Taluk. (Palm leaves 31.)

Not historically useful.

4. *Kaifiyat of Chagalamarri, Ilaka of Kuṇnool, prepared according to the written account found with Honnappa, the local Karaṇam, checked with some inscriptions.*

In the year Ś. 1308 by the order of Bukka, who being anointed as the king by Vidyāraṇya Śankara Bhārati in Vijayanagara built by him, was ruling in that city, his (Bukka's) nephew founded a village called Nagallapaḍu. Nagallapaḍu was called so for its numerous royal places built by the nephew or its founder.

The place was occupied by Redḍis who built there Temples. They however left the places later.

In Ś. 1349 (1427 A.D.) Vallabharaya of Bezawada a descendant of Mādhavavarma, (Pusapati K. (?) and subordinate, to the kings of Vijayanagar made arrangements for the rehabilitation of the Chagalamarri village and erect a defence fort there.

Vallabha died in S 1372, (A.D. 1450) and his son Singarāja became the ruler of Bezawada as a subordinate of the Vijayanagara kings.

After his death in Ś.1408, Tammarāju (probably Singari's son) administered the province till Ś. 1436. (His son) Kumara Basava succeeded to his father's territories. He was afterwards sent as governor over southern province extending as far as Arcot including Candragiri province. From Ś.1492 anarchy prevailed.

Haṇḍē chief: In Ś. 1493 Haṇḍē Vira Basavappa received severe wounds in a battle at Kalyāṇadurga and the king Sadāśiva was pleased to grant him 5 śīmas (equal to small districts or taluks) which included Chagalamarri. Hence he stayed at Chagalamarri and other villages and finally retired to Gooty. Vira Venkaṭapati ruling at Penugonda granted Chagalamarri Sima as Nāyankara to Haṇḍē Rāmarāya. Rāmarāya granted the village Uppalapāḍu to god Rāmeśvara of Chagalamarri. There is an inscription to this effect in Hanumān temple of Uppalapāḍu, and is dated 1520 Ś. S. Viḷambi Citra ba. 10.

Then the Sultan of Bijāpur acquired the dominion and his subedars drove the Hande chiefs and administered the tract. Then followed a list of hamlets of Chagalamarri village.

MANUSCRIPT No. 111

WILSON, p. 437, No. VIII. (5 Sections)

TAYLOR, III, p. 551, No. 8 CM. 805. (L. No. 617)

1. *Kaifiat of Vēmulaṭṭaḍu.*

The village of Vēmulaṭṭaḍu was granted by Cikka Voḍeyalu, the minister of Hari Dēva Maharāya, in Ś. 1275 to one Peda Prolamarāju and to sons of Ganapaya along with two other villages.

2. *Kaifiat of Kakaravada, Koilkuntla taluk.*

This contains the *ayakaṭṭu* of the village.

3. *Kavili relating Manchi Nila Govindadinne.*

This village was granted to several Brahmans as *agrahāram* in Ś, 1284. during the period of Prauḍha Dēvarāya.

4. *Account of Vidyāranya prepared by Haṇḍē Rāmāyya.*

Some important events in the life of the famous saint Vidyāranya may be noted.

Śaka 1216 Upanayanam,

„ 1217 Sennyāsa,

„ 1219 North Indian tour,

„ 1224 Establishment of a *maṭha*,

„ 1226 Coronation of the king,

„ 1228 Construction of western gate to the temple of Virūpākṣa.

„ 1236 Construction of a Mukhamaṇṭapa.

„ 1259 Attainment of Siddhi.

5. *Copy of ancient records in Kāma samudram, Bhimuniṭṭaḍu.*

(Koilkuntla Taluk).

Two records one of which records the gift of Kāma samudram as an *agrahāra* by Hari Hara, son of Narasimha and grandson of Ambadēvarāya. The other record refers to the foundation of Bhimuniṭṭaḍu in Ś. 1124.

Though Wilson and Taylor mention only five sections, there are seven in it.

6. *Kavil of Cinna Kopperla (Kōilkunṭla taluk)*

The village was granted to Bhatrāju vobula rāju during the time of Nandyāla Obalarāju.

7. *Kavile and kaifiat of Perusomula.*

The village situated in Avuku sima was granted as *amaram* in the time of Kṛṣṇarāya, who is stated to have proceeded to Perusomula on his northern campaign to Simhādri. In the time of Rāmarāja it was granted as *amaram* to Kāñci Vardarājulu. Later Jaggarāju was granted this village besides Antaraganga sima, Kālahasti and Venkaṭagiri. The temple here was renovated. Jaggarāju founded two other villages called Rāmapuram, and Jaggarāju samudram.

The muslims destroyed the kingdom of Vijayanagar. Tirumala granted Perusomula to Haṇḍē Dēvappa Nāyaka as *amaram*. The latter had established firmly after counteracting a rebellion started by Vekkana, a boya *polegar*. An attempt was made during the time of Venkaṭapatirāya to wrest Madendla from Kṛṣṇarāju and bestow it upon Dēvappa Nāyaka.

Till S. 1531 Rāma Nāyudu of Kuccivari family administered the village. In S. 1589 Pulla Reddi of Hanumantha Gundam drove away the Kuccivaru taking upon himself the administration. Pedda Kṛṣṇa Reddi, a descendant of Pulla Reddi constructed a fort in the village with bastions.

Later the Muslim Chief Chembu Miya of Guddapah annexed it to his Sūbha, Butci Reddi, another descendant of the above family was entrusted with the administration and he held it from Akṣaya to Bahudhānya. His son Kṛṣṇa Reddi followed Bahadur Shah in his campaign to Ellore. There was once again confusion during the period of Tippu Sultan.

In the year Raudri, the region came under the rule of the Company and became part of Kōilkunṭla.

MANUSCRIPT No. 112

WILSON, p. 437, No. IX. (3 Sections)

TAYLOR, III, p. 551, No. 9 CM. 801 (L.No. 571)

SHELF No. 15-4-37.

Copy of the ancient records of Hanumadgunḍam village in the Kōilkunṇa District.

The *karaṇams* of the village were the Kannadis of Badagalanadu of Vasiṣṭha gōtra with their house name as *Paṭṭarasu*. They were also referred to as belonging to Kanjam family. Mallayya is said to be the progenitor of the family.

His son was Sivarāga. He had three sons, Linga, Mallayya II and Cinna Timma. Details of the property dispute between members of the family are narrated. One of the points at dispute in this connection was whether Mallaya II adopted Basava the eldest son of Linga.

After the demise of Linga his five sons insisted upon a division of the family property. Mallayya III, son of Timma demanded that there should be an equal partition instead of threefold division made originally by Linga and Timma. After much trouble both the parties at Hanumadgunḍam and Perusomala divided the entire property into two shares setting aside the original adoption.

MANUSCRIPT No. 113

WILSON, p. 437, No. X

TAYLOR III p. 551, No. 10. C.M. 80. (L. No. 642)

SHELF No. 15-3-47.

Tadparthi Kai fiat (Ānanda Rao) (Copied in Local records 14).

The mythological origin of the place is given in considerable detail.

Tallapalle was so called, because it was a hamlet of palms.

A poor man named Nārāyaṇa Bhaṭṭa requested Vidyāraṇya to grant him some place on either side of Pinākinī. He was directed the spot nearby, where the hunters fixed their palm huts.

Nārāyaṇa Bhaṭṭa founded the village of Tallapallim which was granted as an *agrahāra* by Harihara Bukka Praudhadēva Mahārāya. He founded the temples of Ānjanēya and Ādinārāyaṇa.

Dēvarasa and Vāharasa, sons of Peddi Bhaṭṭa of Agastya gōtra were appointed Karaṇams of Tallapalli, by Nārāyaṇa Bhaṭṭa. Bukka appointed one Jillēla Celapatirāju to administer this province. His headquarters was at Gaṇḍi. A fort and canal were built by the members of the Jillēla family, Rēmana Rāju and Balarāju, respectively. The Karaṇika rights were distributed among three during the period of Harihara. When Jillēla Calapati, was transferred to Penugonda, Vira Rāghavarāju was appointed to the place. He improved Tallapalli and built the Rangasvāmī shrine. The Drāviḍa mode of worship (the Śrī Vaiṣṇava cult) was adopted.

Yeṛramarāju of Gooty built the Rāmanātha temple, in about the same time. Yaḍaki, in the village, was made the headquarters by Pemmasāni Timma Nāyaḍu. His son, Rāmalinga Nāyuḍu improved the village and renamed it Tāḍiparti. At the neighbourhood, he founded Rāmalinga Nāyanipalli. He built the large temple of Rāmalinga, with Gōpuras, and installed a Śivalinga. A legendary tale of this Śiva linga, is narrated. The temple was built with state money. The stones were obtained from quarries of Vajragiri, and Talamañcipatnam, in the neighbourhood. Smaller shrines for Rāma were also erected. A temple for god Aḥōhala was erected at Obalēśvara kanma.

After the death of Rāmalinga, Timma Nāyudu obtained permission to rule Gaṇḍikōṭa. He appointed Uddaṇḍa to rule Tadparti, who effected certain irrigational improvements. A number of villages, such as Gandlapāḍu, Callavaripaḷḷi etc. were founded. An inscription dated S. 1429, of Sāluva Timmaya, refers to the abolition of marriage taxes. There are two more inscriptions dated in S. 1431 and S. 1435, recording similar grants. Timma Nāyudu constructed the Tiruvengala temple at the expense of the state. A big temple staff was appointed. Arrangements for car processions, during Vaiśākha and for Kārttika festivals were made.

During this period, Vyāsarāya, a great expounder of the Madhva school of Vēdānta philosophy passed through this place, on the pilgrimage, and built a temple for God Hanumān. Mādhva Brahmans were engaged as priests thereof.

Timma Nāyudu, was succeeded by Era Timma. Era Timma became the governor of Gaṇḍikōṭa. Era Timma had to fight a number of enemies, chief of whom was Salaka Timma, who were antagonistic to Rāmarāya of Vijayanagar, son-in-law of Kṛṣṇarāya. Ramaraya solicited the help of Era Timma. The latter rendered him help, and was honoured by Rāmarāya, at the capital, Vijayanagar.

Once Timma Nāyudu (evidently Era Timma), caused the murder of a Brahman, who refused to part with "Sālagrāma" (a sacred stone having the shape of God Matsya). The ghost of the Brahmin then commanded him to construct a village, a tank, and an *agrahāra* for Brahmans and mint coins bearing the figure of the murdered Brahman and his wife. Accordingly Timma Nāyudu founded Timma-Nāyanipēṭa (a village) and Timma Nāyan Ceruva (tank) respectively in S. 1474. Coins were also minted at Gaṇḍikōṭa, one side bearing in Nāgari script the legend Yāḍaki Vīrabhadra (probably the name of the Brahman), and on the other side, the figures of the Brahman couple.

Era Timma, was succeeded by his son Narasimha Nāyudu. The latter was succeeded by Cinna Timma. An epigraph dated S. 1515, records the attention of the mode of worship, from Drāviḍa king to Pañcaratna form.

After the destruction of the Vijayanagar kingdom, by the five Padshas of Dekkan, this town passed to the hands of Tanesha, the

Sultan of Hyderabad and Ghandikota. Cinna Timma was driven out by the Muslims and the fort was occupied by a certain Mirjumla, the Muslim governor of the fort. Poḍili Lingappa and Garidimitta Gammanna, were appointed as joint civil administrators. Tāḍparti, became a Pargāna. It consisted of 25 villages. The taxes were determined, the fields classified and taxed in 4 classes.

Lands, belonging to temples were taken over by the Mussalman government during this period. The Rāmāśvara temple, was blown up. Muslim nobles were employed, and granted vast lands.

Davud khan divided the whole province, into 2 *subhas*, of Cuddapah and Arcot, and the former again into two circuits, Gutti and Gaṇḍikōṭa. A fortress was constructed by his Dewan Tondramal. An inscription of Ś. 1585, records that arrangements were made for the celebration of car festivals of both the temples, Śiva and Viṣṇu. Later these taluks came under the Nawabs of Arcot.

During the administration of Pattelli Khan and Syed Muhammad Khan Sidegi, an agent of the Maharattas demanded *chauth*, plundered the province of Gutti and Gaṇḍikōṭa, advanced against Tāḍiparti and besieged its fort. Certain Masijds were also built during the administration of the Arcot Nawabs.

After the Nawabs of Arcot, the Mayanas came to rule Tāḍparti Vellatūru, and Tāḍaki taluka. There was a large construction of masjids etc. in this period. The town was plundered by the Palegar Pyapali Venkaṭappa. Murāri Rāja, son of Sidoji occupied Gutti and began to rule from Ś. 1678. During the regime of Zulfarkhan, the central hall of the Ānjanēya temple was blown up.

In 1775 A.D. Haider besieged Gutti fortress, and took captive Murāri. But a certain Dhvamsa, a Mughal, raided the fortress, and cut off the limbs of all the captives. Haider pursued him as far as the Kṛṣṇā. Nattada Khan was entrusted with the defence of the province. In 1785 A.D. a lot of destruction was brought by the Mahrāṭṭas, who attacked Tāḍparti. Vellatūru was also attacked. Tippu set out from Śrirangapatnam, invested Aḍṇi and fought the Mahrāṭṭas. He conquered Rāyadurga and took away its chiefs to Śrirangapatnam. He appointed Kutbuddin, as the Nawab of Gutti Subah. Once again rivals, namely Asad Ali, Nawab of Banganapalli and Nizam Ali Khan, Nawab of Gōlkonḍa plundered these parts, including Tāḍparti.

Nizam Ali's men came to rule. Subsequently Candulala held sway, after plundering and conquering these parts. But he was very oppressive in collecting the arrears from farmers. Finally the East India Company took over the administration and introduced reforms. In 1801 A.D. survey was made all over the country, by which fields were classified on their power of yielding. The rain of that year brought about destruction of tanks and temples which were all restored by Munro.

WILSON, p. 438, No. XI

TAYLOR, III, p. 551, L. No 644, C.M. 808.

15-4-29.

In Wilson only 9 sections are found.

1 :—Copy of two ancient Records, *Gudikattu kavile of Karivena Agrahāram in the Musalimaḍugu District* :

In the possession of Sēṣācala Sāstrula, younger brother of Sēṣācala Sāstrulu.

List of *mānyams* etc., appended.

In Śaka 1172, Pratāparudra of Warangal visited Śrīśaila and the adjoining region and granted the village of Karivena situated in Musalimaḍugu sīma as *Agrahāra* to the *sabhā* of the village and also to (1) Bondaḷapati Tirumala Bhaṭṭu of the Bhāradvāja gōtra and Āpastamba sūtra (2) Avarohini Brahmakēśava *Ajjalu* (3) Svayambhaṭṭu Sarvabhaṭṭu of the Gargyasa gōtra Āpastamba sūtra and Yajus Śākhā (4) Nidicinametla Peda Tirumala Bhaṭṭa and (5) Cinna Tirumala Bhaṭṭa of the Kaunḍinya gōtra, Āpastamba sūtra and Yajus Śākhā. A *śrōtriyaṃ* amount was fixed and was ordered to be paid to the Musalimaḍugu village (treasury). The *sabhā* divided the village into 128 *Duggakoṭṭu* of which 18 were given to Ātmakūri Rāmacandra Sōmayājulu of the Baritasa-gōtra, Āpastamba sūtra and Yajus Śākhā.

The *Sabhā* after administering the *śrōtriyaṃ agrahāra* according to the *Duggakoṭṭu* numbering (?) for a few years in *Pārthiva*. *Kārttika Sudi* 15, the *Duggakoṭṭu* arrangement was given up and the village was divided into 64 *Vṛttis* (shares) of which 50 *Vṛttis* were shared with the aforementioned families and the rest 14 *Vṛttis* were distributed by the *Sabhā* to other families.

A dispute regarding the *upakṣyas* (contributions) arose between the *Sabhā* of Karivena *agrahāra* and Dudyala Peddi Bhaṭṭu, one of the shareholders. The parties went to Nandyāla for the settlement of the dispute. The details are as follows:

When Venkatapati Rāya was encamped before the fort of Bhaṭṭu gāru complained to the king that the *Sabhā Karṇam* Parvatarāju and the *Mahaldar* of the village refused to allow him

to enjoy the *ṛttis* in the village which had been previously granted to him. The king summoned the members of the *Sabhā* viz., the *Mahājanas*, the *karṇam* and the *Mahaldars* to his presence and questioned them about it. The members of the *Sabhā* stated that as the holder had not paid up his arrears and when asked to pay the amount had threatened violence they had to forbid him from enjoying the *ṛttis* till the dues were paid. Further the king after warning them against the use of force in settling the dispute, which ought to be settled by the courts, offered to convince the *Sabhā* in his own presence for the settlement of the dispute in accordance with the law laid down in *Vijñānēśvaram*, their text book on law. The members of the *Sabhās* of Nandyāla, Nandavaram and Veddugaṇḍla were summoned by the king and in his presence they constituted themselves into a *Sabhā* (court) and settled the dispute.

Subsequently in the time of Raghunātharāju Miḍatūru Nāgi Redḍi obtained 10 *varāhas* (from the village?) by asking *Aḍuk-koninadi* . (These collections by asking were known as *aḍuk-kolu* s.a. *vēṇḍukōḷ* in Tamil).

Later the village came under the possession of the Sahebanemi (Sayappa nayani ?) family and the *Mahājanas* of the village paid to it *śrōtriyam*.

Rāmacandra Somayājulu saw Venkaṭapati Nāyaka in person and secured a reduction of the *śrōtriyam* by some amount.

During the *Pārupatyam* of Rāghavayya the amounts varied from year to year.

In the year *Sarvajit* the village came under the rule of the Muslims.

In the year *Pārthiva*, the *Mahājanas* of Karivena granted the village as a gift to Ātmakūri Rāmacandra Somayājulu and granted to him a gift deed, in which it was stated that as the Siddhapuram (*sīma*) passed under Muslim rule after it was annexed by Baba Khan, the village in order to be protected from (or granted against) being confiscated to the state (*nagaru*) was granted to the donee. Two additional shares (*Ṛttis*) were created and granted to him and the *Ṛttis* numbering 66 were all shared by the *Mahājanas*.

Hastākṣi of Cina Anantapuram.

Situated adjacent to Ātmakūri and Karivena, the village comprised fields, the total extent of which was 80 *pultis* of land.

In Śaka 1380, King Prauḍhadēvarāya who was ruling from Vijayanagar, visited Śrīśaila and performed the *Tulābhāra*; on that occasion he granted the village of Cina Anantapuram of the Siddhapuram *sīma* as *agrahāra*.

The village was granted to Nallakaluva Yerravojjhalu and the members of the Karivena *sabhā*. The *śrōtriyaṃ* payable by the Karivena *agrahāra* was abolished and it was given tax free.

The *Sabhā* of Karivena divided the Karivena village(?) into 76 shares and four such shares were dubbed together to form a *Caṭuska*. Thus the members of the *sabhā* divided the shares amongst themselves and enjoyed the village as a *sarvamānya agrahāra* till the time of Narasimharāyalu. During the reign, the *Thanedars* of Siddhapuram invited the *sabhā* members and requested (*aḍukkoninadi*) to pay yearly as *śrōtriyaṃ* a sum of 12 *varāhas*, for *Paccadam* (cloak). Subsequently as the village yielded well they were requested to pay (*aḍukkoninadi*) 10 *varāhas* per year. Thus the total levy amount paid yearly was 22 *varāhas*.

Subsequently when the *sīma* was subjected to *avantaram* (i.e. change of ownership as a result of revolution?) and when the yield of the village was good the *pārupatyagār* of the *sīma* increased the cess from the village.

During the time of Sāntayya the *sabhā* took a loan of 150 *Pratāpas* and 50 *varāhas* called also *Rāyaṭṇkas* of copper and black gold alloy for the purpose of utilising the amount for the *grāmamadyakaru*(?) The interest for this amount was 50 *Rāyaṭanka varāhas*. The total amount, principal and interest that was due to Burra Bayyana by the *sabhā* was thus 150 *Pratāpas* and 200 (100?) *Rāyaṭanka varāhas*.

The *sabhā* in order to clear the debt sold to Sāntayya some lands. Sāntayya thereupon remitted the entire *śrōtriyaṃ* amount and granted the village as *amaram* to Eddu Cinnayya thus converting the village into a *Pālaiyapaṭṭu* holding.

Subsequently during the times of Pedda Bhikṣacitti, Kattakollagāru secured from the *Mahājanas* a plot of land measuring 4 *puttis* for God Narasimha Perumāḷ; this the members of the *sabhā* were finally left with land of the extent of 16 *puttis*, 8 *tums* and 12 *kuntas*.

Later owing to political revolutions (*avantaras*) Vippalapalle Bakki Reddi was put in charge of the administration of the

village by Singarāju who deputed Sahobuni Timmanāyudu Venkaṭapati Nāyudu to annex the fort of Musalimaḍugu. But the latter annexed instead Śivapuram and subsequently his brother tortured Bakki Reḍḍi by putting him in heavy chains. This was followed by the prevalence of confused conditions at the place for some time.

Later during the regime of the Sahebanemi Chief an additional share was made over to the *Sabhā* from the portion held by Sānta-Bhikṣāvṛtti. Subsequently in the time of the Muslims the village of Cina Anantapuram was held by the Brahmans and the Government (sarcar) in two equal shares.

Then the Karivena *sabhā* included Cina Anantapuram in their village and shared it among themselves. The manuscript traces the subsequent history of the village till it passed into the hands of the British East India Company.

The village obtained the name of Karivena owing to the existence of elephants or *Kari* all round this village which was situated in the midst of a forest. There are deep pits in the vicinity of the village where elephants used to be caught.

2. *Kaifiat of Kṛṣṇagiri, Kurnool Ilaka.*

In olden times during the reign of kings Pratāparudra of Warangal two Niyogi Brahmans, founded the village of Kadamalagiri near the hill Gosula-koṇḍa north-west of Drōṇācalam. The village subsequently fell into ruin, only the ruined walls remaining at present.

When Śrīrangarāju was administering the Kandanolusīma in the time of Kṛṣṇadēvarāya, the king came to these parts on a hunting expedition and being attracted by the beauty of the Gosulakoṇḍa renamed it Kṛṣṇagiri (after his own name) and founded a village to the south of the hill in which he constructed a temple for God Gōpālasvāmi. Later when the Muslims occupied the country they removed the image of the God and broke it and on the pedestal on which the image had been installed they constructed a *Pirlachaved*.

Śrīrangarāja's rule over the Kurnool *sīma* lasted from Śaka 1447 to Śaka 1465. During his regime Kṛṣṇagiri was made a *kasba* and the head quarters of a *pargāna* comprising 64 villages situated in the surrounding country. He was succeeded by his younger brother Rāmarāju who administered the *sīma* from Śaka 1476 to Śaka 1491.

Subsequently the forces of the Bijapur Padshah occupied the country and appointed one Muslim Sakhadi Khan to administer the village. He was succeeded by Abdul Wahab in whose regime the villagers strengthened the fort on the Gosulakoṇḍa hill and took shelter in it owing to the fear caused by the predatory activities of Tipparāju, the *boya* chief of Vulivendakoṇḍa and the Polegars of Kotakoṇḍa-Kappatralla. After Abdul Wahab, Mir Sahib administered the village. He was succeeded by Hiran Khan who administered the village on behalf of the Deccan government from Śaka 1630 to 1640. Subsequently when the Kurnool *sīma* was granted as *Jagir* to Biram Khan and Dawood Khan, they administered the village till Śaka 1655.

Till Śaka 1675, Alaf Khan the son of Ibhuram (Biram) Khan administered the village. He was succeeded by his brother (elder or younger) Himmat Bahadur who ruled from Śaka 1675 to 1680. He was murdered in Śaka 1680 and Alaf Khan's son Dawood Khan succeeded to the administration which he held till Śaka 1688. He was succeeded by his younger brother Munawar Khan whose regime lasted from Śaka 1689 to Śaka 1713, Virodhikṛt. During his reign Bahadur fell upon the village and attacked the fort in which Munawar Khan had stationed a strong garrison commanded by able Nāyakas. In the fight that ensued, more than hundred people perished after which Bahadur retreated after plundering the village, leaving however the fort intact without reducing it. Later Bahadur attacked the village which had been deserted by the villagers on his approach, and carried what all booty he could lay hands on.

In Śaka 1714 Alaf Khan, son of Muni Khan succeeded to the administration which he is still holding.

3: *Account of the system of settlement of farmers for cultivation in the Kurnool District.*

System of land measurement :

(measured length and breadthwise (*Tutarjulu*) by a rope 18 cubits long).

18 square cubits.

1 Kunta of land

74 such Kuntas

but of sowing capacity of 1
Maunta of Bijavari 1 *tum*.

Measure of capacity :

24 duddla weight.	<i>Kacha seer</i>
18 <i>Kacha seers</i>	<i>Sola</i>

*Different kinds of soil and the crops raised on them :***I.** Millets and *Jonnās*.

1. On black soil: on one tum can be sown 1 *sola* of millet grain.
2. On *Erramasaru* soil $1\frac{1}{2}$ *sola* of millet grain have to be sown on 1 *tum* of such land.
3. On *Tuvvanela* soil sandy: 2 *solas* have to be sown on 1 *tum* of such land.
4. On *Morusu* soil: $2\frac{1}{2}$ *solas* have to be sown on one *tum* of such land.

Rates of assessment

1. From *Tuvvanela* soil (sand mixed) The rate : differed for the cultivation of such land.
2. From *Erramasaru* soil
3. From Black soil *Itsabadi Kavuls* were granted by which the *kist* was paid in four instalments within four months of the fixation of the *Kist* at *Jamābandi*.

Garden cultivation :

1 madi of garden land—	9 cubits by 4 cubits.
8 madis	1 gidda or
4 giddas	1 <i>sola</i>
4 <i>solas</i>	1 <i>Munta</i> .

The rate of yearly assessment of revenue (*kist*) for 1 *munta* of garden land—8 *varāhas*, each *varāha* being equivalent to 11 *tankas* and 14 *duḍḍus*.

4 & 5. *Account of the seasons and of the sowing the seeds in the Kurnool District:—*

Details of the rains, the time of the monsoons etc. The times most suited for sowing the seeds of different crops during

the different seasons of the year according the nature of the crops. Details of cultivation of betel leaves, of white grains, of red paddy etc.

6:—*Account of the floods in the river Tungabhadra:—*

The seasonal winds—the details of the cultivation of Vesangivad'u, Pulla-jonnaś, big sized wheat, small sized wheat or Java wheat, sugarcane etc.

Kaifiyats of several villages of the Kurnool Taluk.

7:—*Kaifiyat of Nivartisangam-Kurnool Ilaka:—*

It contains a legendary account of the origin of the village. Subsequently King Pratāparudra ruled over the region as evidenced by his inscriptions in the neighbourhood. There were many inscriptions in the Sangamēśvara temple but are all now covered with earth and buried underground. The architecture of the Sangamēśvara temple is in ancient style.

During the administration of Kurnool by the Muslims the village which was in the enjoyment of Brahmans as *sarvamānya agrahāra* was confiscated to the state.

In later times, Satyanidhi Tīrtha Svāmulu, the Madhva *guru*, visited the village and the holy shrine of Sangamēśvara. Being impressed with the holiness of the place and finding that the *agrahāra* had been confiscated by the Muslim rulers of Kurnool he repaired to the court of the Mughal Badshah, from whom he obtained a *parvana* in Śaka 1572, *Khara*, by which the *agrahāra* was restored to Brahmans free of all taxes. He founded a new *agrahāra* near the hill adjacent to the temple out of the materials acquired by pulling down the houses surrounding the Sangamēśvara temple. A *maṭha* was also constructed by him in the new *agrahāra* site. The Madhva *guru* stayed at the place till his death in Śaka 1582, *Śārvari* and a *brindāvanam* (memorial garden) was opened for him in the village. His disciples continued to stay in the *maṭha* and conduct the affairs of the village. For some time the *agrahāra* was enjoyed free of taxes but the present Nawab of Kurnool, Alaf Khan levied a *Joḍi* on the *agrahāra* which he not only increased every year but also collected forced levies from the Brahmans. Finally he confiscated the *agrahāra* to the state.

7 a:—*Kaifiyat of Prātakōṭa, Musalimaḍugu, Kurnool Ilaka:*

This village situated 6 miles to the south east of Nivartisangam, was originally named Vīranārāyaṇa Kṣētra by Nandarāju in Śaka 672. He constructed a fort around the village and consecrated several Śaiva shrines to the west of the village. In course of time, many small shrines were constructed so that in a short time nearly 360 Śiva temples and 360 wells were constructed. To the north east of this place is situated the village of Yadamatha where king Bhuvanāikamalla constructed a Śiva temple and set up an inscription in Haḷa Kannada.

Appalayya, a successor of the Karaṇika of the village grew powerful and in Śaka 952 founded a village with a fort and called it Mosalimaḍugu. Appalayya stayed at Mosalimaḍugu as the Karaṇam of that village while his brother Dēvayya continued to stay at Prātakōṭa and took charge of the office of Karaṇikam. At Prātakōṭa, Dēvayya renovated the temple of Kēśava.

In later times Mallaparāju, the Karaṇam of Prātakōṭa, a late descendant of Dēvayya quarrelled with the villagers and leaving the village sought the aid of Sānta Bhikṣāvṛtti. Obtaining a small force of troops from Sānta Bhikṣāvṛtti he caused trouble to the villagers. For three years the village was in a ruined state after which period he was invited by the villagers and granted a *Kavul* installing him in the office of Karaṇam of the village. Mallaparāju returned to the village and renovated it.

At present the temples of Kēśava, Vīrabhadra, Āñjanēya Pāpavināśēśvara, Nāgēśvara and Mokṣēśvara situated in the village are in ruins. The stones belonging to these temples are being slowly removed and utilised for the construction of the fort. The images of Durgā, Śakti, Viṣṇu, Gajalakṣmi are lying scattered in front of the fort.

The kaifiyat ends with the usual lists.

7 b:—*Kaifiyat of Ātmakūru, Siddhāpuram Taluk, Kandanolu Ilaka:—*

To the east of Kandanolu, on the road leading to Śrīśaila was situated the village of Siddhāpuram, which was in a flourishing condition full of ryots and merchants. During the time of King Pratāparudra a tank called Magitlaceruvu was constructed to the west of the village.

The two Jangam brothers Sānta Bhikṣāvṛtti and Vīra Bhikṣhāvṛtti, who had stationed themselves in the strong fort of Vīrabhadradurgam were the administrators of the Śrīparvata shrine and the Sūryasimhāsanam (?) and they managed the estates of the temple. In Śaka 1420, they renovated a village and named it Ātmakūru.

In Śaka 1530 Abdul Wahab and Abdul Hussain ruled over the country. They were succeeded by Mira Sa Said son of Sarafaraj Khan.

About this time Sābunāyūḍu, the chief of Koranala *saṁasthānam* of the Kambham Taluk became powerful and with a large army occupied Siddhāpuram. About this time Mughul Paṭhans Bīrakhān Dawood Khan and Desayi Sāma Rao, who established their sway over this region fell upon this chief with a large army and defeated and destroyed his entire family.

In Śaka 1680, the Gadwal ruler Somaṇṇa, gathering a large army, fell upon this village and plundered it. Peace was signed between the Gadwal chief and the members of this region.

Subsequently the Mahrāṭṭa cavalry forces belonging to the Holkar fell upon this village and plundered it. For three years there was famine. After the death of Munawar Khan his son Navab began to rule over this region.

8:—*Kaifiyat of Velugōḍu from the paper record in the possession of Karaṇam Krishnarāju:—*

About 10 miles east of this village is situated Rudrakōṭi Kṣētra, in which was founded the shrine of God Mallikārjuna.

It is believed that Ali Nandana Cakravartī constructed a temple for Rudrakōṭi Mallikārjuna and made endowments to it.

The Villages granted to God Mallikārjuna continued to be in enjoyment of the God, Balam Jangas, Paricarakas and Pasurutta Mallikārjunadēva.

The kings of Warangal, Pratāparudra, Vīradēvu, Rudradēvu, Kanakadēvu and others maintained these charities in tact. In Śaka 1240 the Kākātīya king performed the *Tulābhāra* ceremony at Śrīśaila and placed the charities of the Rudrakōṭi Mallēśvara temple in the hands of Soma Bhikṣāvṛtti for management. Soma Bhikṣāvṛtti was succeeded in the management of these charities by Sānta Bhikṣāvṛtti who conducted the charities undisturbed.

Bangāru Yacama Nāyaka was ruling over the adjoining Velugōḍu area as *amaranāyaka*.

When his son was ruling over this region, the rule of Gopālarāju at Kandanolu came to an end and the country came under the rule of the *Mlecchas* (Muslims). On the advent of Muslim rule, the descendants of Bangāru Yacama Nāyaka repaired to Venkātāgiri below the pass and there established themselves and rose to fame as Velugōḍi chiefs.

The fort of Velugōḍu thus came under the rule of the Muslim kings of Kandanolu. Some time later Somanna, the chief of Gadwal captured Kandanolu and established his garrison there. From there he marched against Velugōḍu which he failed to reduce and retreated. Subsequently, Bahadur who came on an invitation to these parts captured the Velugōḍu fort and plundered the village. Hussain Khan Miyya, the younger brother of Alaf Khan, the present Nawab of Kandanolu held Velugōḍu as Jagir. On the death of their father Munawar Khan, the two brothers fell out and Alaf Khan attacked Velugōḍu with an army and captured it. Hussain Khan Miyya fled to Golconda. Subsequently Alaf Khan pulled down the Velugōḍu fort in order to utilise its gates and other materials for the construction of the Siddhāpurem fort, which he ultimately did not carry out. The fort thereupon fell into ruin and the cannon which were in the fort were removed to Kandanolu.

8 a. *Kaifiyat of Velpunūru, Velugōḍu Taluq.*

Velpunūru was originally called Śivapuripaṭṭaṇam. In olden times four chiefs were ruling from the city of Kalyāṇapuri. One Siri Singalarāju, the sister's son of one of them, migrated to these parts and settled at the village of Śivapuripaṭṭaṇam. A temple was constructed at Śivapuri in which God Virabhadra and Goddess Ankāla Paramēśvari was installed and worshipped. Siri Singalarāju administered the surrounding country through the Gandara Gandaras, the local chiefs.

In Śaka 1208 when king Kākatīya Pratāparudra was ruling from Warangal, Śri Śaiva Śānta Bhikṣāvṛtti Ayyavāru who was enjoying this Śivapuripaṭṭaṇa *alias* Velpunūru as *Ummali*, fixed the boundaries of the village.

The Kaifiyat ends with the usual details.

8 b. *Kaifiyat of Cindakūru — Gorakallu Taluq.*

From a mutilated Kavile in the possession of Karaṇam Gangarāju.

After mentioning a number of kings as having ruled over the region, it says that at Vijayanagar founded by Vidyāraṇyasvāmi, Kṛṣṇadēvarāya, son of Mahārāja Śrī Narasadēvarāya, ruled for 22 years. He was succeeded by Acyutarāya, who ruled for 12 years. He was succeeded by Salakarāju Timmarāju who was crowned king and ruled for 11 months. Afterwards with Sadāśiva as king, Rāmarājayya Tirumalarājayya and Venkaṭādri ruled the country.

Cindakūru was an *agrahūra*, divided into 33 shares and the Hastākṣi Āyakaṭṭu was prepared in Śaka 1462 Śārvari.

8 c. *Kaifiyat of Karimaḍḍula, Bhandi Ātmakūru Taluq.*

From the Kavile in the possession of Vāsudēvayya and Sēṣamarāju, the *Karaṇam* of Ātmakūru.

The following measurements of the extent of the land included in the village of Bhandi Ātmakūru were taken by the *Karaṇams*, in accordance with measuring rod fixed by them. The measurements were taken under the orders of Appalarāju Rāmarāju to whom the village was granted in Śaka 1368. The village of Karimaḍḍula is stated to be part of Poṭṭapāḍu village.

(Details of measurements) Later it mentions a number of grants to the temples at the place.

8 d. *Kaifiyat of Āmba Anantapuram, Siddhāpuram Taluq.*

From the Kavile in the possession of *Karaṇam* Konamarāju Peddamarāju.

The village of Pedda Anantapuram was founded by Sānta Bhikṣāvṛtti Ayyagāru of Śrīśaila and was granted by him to the God Śrīśaila Mallēśvara for providing worship etc.

The manuscript mentions a number of shrines in the village.

8 e. *Kaifiyat of Mustipalle, Siddhāpuram Taluq.*

While Mūlapuruṣa Sānta Bhikṣāvṛtti Ayyagāru was administering the rājya (territories) belonging to the God of Śrīśailam. Sānta Bhikṣāvṛtti Lingayya founded this village in Śaka 1006.

In later times the village fell into ruins.

8 f. *Kaifiyat of Nallakaluva, Siddhāpuram Taluq.*

Copy of record in the possession of Subbarāju, son of Timmarāju, the *Karaṇam* of the village.

The village of Nallakaluva was granted in Śaka 989 by Sānta Bhikṣāvṛtti Ayyagāru who named the village after the chief Nalla Timmayya who requested Sānta Bhikṣāvṛtti Ayyagāru to found a village in his name.

9. *Kaifiyat of Dundyāla, Siddhāpuram Taluq.*

The village of Dundyāla was founded by a party of Rāsa Siddhas (ascetics) in the time of Śrīśaila Sānta Bhikṣāvṛtti Ayyagāru who was administering the *rājya* (territory) endowed to the God of Śrīśaila. The village which was thus formed in Śaka 964. was named by them as Dantivanam owing to the fact that elephants prowled in the vicinity.

When in subsequent times the village fell into ruins Sānta Bhikṣāvṛtti Ayyagāru renovated it and named it Dantala. When it again fell into ruin in later times king Sadāśiva renovated the village in Śaka 1489 and named it Dundyāla.

9 a. *Kaifiyat of Iskala, Siddhāpuram Taluq.*

The village of Iskala or Īśvarapuram was originally the ruined site of four hamlets which were supposed to have been very ancient establishments of divine beings. Finding the site and its divine associations Sānta Bhikṣāvṛtti Ayyagāru founded a new village on it and named it Īśvarapuram in Śaka 957. He also fixed the boundaries of the village.

9 b. *Kaifiyat of Silla Juntūru, Siddhāpuram Taluq.*

The village was founded by a certain merchant, Bandar Malla Śeṭṭi, son of Kampuli Nārāyaṇa Śeṭṭi on the banks of the river Bhavanasini in Śaka 1178 and granted as *agrahāra* to a certain Brahmin Vāsudēvayya. A temple for God Mailārasvāmi was also founded at the village. The village was named Juntūru.

The Kaifiyat ends with the lists of other shrines in the village.

9 c. *Kaifiyat of Tatipāḍu, Muchchamarri Taluq.*

The village was founded in Śaka 1226. during the reign of Pratāparudra of Orugallu by Cittirāju, a native of Anamakonda. The village was called Cittirājupāḍu.

In subsequent times the village fell into ruins and was again renovated in Śaka 1430, by Permarāju Apparāju of the family of Cittirāju. He renamed it Tatipāḍu. The king about this date was Vīra Narasimhadēvarāyalu.

Till Śaka 1530, this region was under the rule of Gopālarāju of Kandanolu after which the Siddi Nawabs, Abdul Wahab and Abdul Hussain ruled. They were succeeded by Sarafajaju Khan's son Mir Saheb Said. He was succeeded by Hiras Khan of Bijapur in Śaka 1630 *Vikriti* and he ruled till Śaka 1639 *Viḷambi*. The subsequent rulers were:—

1. Ibhiram Khan and Dawood Khan — Śaka 1640 and Dawood Khan subsequently went away to Arcot.
2. Alaf Khan son of Ibhiram Khan.
3. Munawar Khan, son of Alaf Khan.
4. Alaf Khan, son of Munawar Khan ruling at present, — Śaka 1732, Pramōdūta Vaiśākha.

9 d. *Kaifiyat of Taratūru, Konnolu, Haveli Taluq.*

The village was founded in Śaka 1200 during the reign of Pratāparudra of Warangal, the devotee of God Mallikārjuna of Śrīśaila by a native of *Vulolu* on the other side of the river Kṛṣṇa who migrated to these parts. It was originally named Pallepāḍu. Subsequently the village fell into ruin and a new village was founded by Pedda Ranga Reddi on the site of the old in Śaka 1303 named Taratūru.

In Śaka 1580, Reddi, the grandson of Pedda Ranga Reddi brought a wooden image of the God from Śrīrangam and enshrined it in his village.

9 e *Kaifiyat of Ipanagaṇḍla, Kannolu Taluk.*

From document in the possession of Sēṣarāju, son of Annamarāju, a *prathama Sākha* Brahmin, the *Karaṇam* of the village.

While king Gaṇapati of Warangal granted to a Brahmin Drāviḍa Bhaṭṭa an *agrahāra* in this region, the *agrahāra* was founded in Śaka 1179 and named Ipanagaṇḍla after king Gaṇapati's father who was known as Ipanagaṇḍlarāju.

10. *Kaifiyat of Nagaluti, hamlet of Damagatta Haveli, Kannolu Taluq.*

The village of Nagaluti was founded in Śaka 1234 by Videm Komma Nāyuḍu who was deputed by king Vīra Pratāparudra of Warangal as the administrator of the western districts of the king-

dom and instructed to found new settlements and to renovate old settlements.

11. *Kaifiyat of Kadamūru, Paramancala Taluq.*

The village of Kadamūru was founded in Śaka 1213, during the reign of king Pratāparudra of Warangal by Bhojanapalla Annaya-gāru to whom the king granted the village as *agrahāra*. Till Śaka 1470 and for 20 years thereafter too the village continued to be enjoyed as *agrahāra* by the descendents of the original donor. Then the country fell into a state of anarchy and the *agrahāra* fell into ruin and decay.

Till Śaka 1530. Gopālarāju of Kandanolu ruled the region after which the Muslims from Bijapur exercised sway over the region.

Abdul Wahab visited the village and effected its renovation. Ibhuru Khan also visited the village.

12. *Kaifiyat of Kasha Parumancala*

While king Pratāparudra was ruling from Warangal this village was in a flourishing condition. In Śaka 1213, Thursday, a new village was founded in its vicinity.

13. *Kaifiyat of Ayyalūru, Nandyāla Taluq.*

In Śaka 1120, Siddhati Cōla Mahārāya renovated the village and erected a temple in it. The fact is evidenced by an inscription in the Nīlakaṇṭhēśvara temple in the *pēṭṭa*, to the north of the fort in the village.

In Śaka 1415, king Narasimhadēvarāya who was ruling from Vidyānagara granted the village as *agrahāra* to his *guru* Saṭha-gopācārū and renamed the village as Saṭhagopapuram. A tank was dug east of the village and named Saṭhagopasamudram.

During the reign of Kṛṣṇadēvarāya, a party of Dommaris visited this village and granted to Gods Kēśava and Nīlakaṇṭha of the village the *Tyāgahatya* income which they obtained from the village.

In Śaka 1453, Khara during the reign of king Acyuta, Gana-cari Mandula Basavayya granted to the God, for providing *Sri-*

gandham etc., the dues such as *Guḍipaṇamu* and *Vīramuṣṭipāṇa*, to pay the Tammalas. The gift was made under the orders of Sānta Bhikṣāvṛtti Ayyangāru and Vibhūti Ayyangāru.

Till the end of Kandanolu Gopālarāju's rule, the village continued to be enjoyed as *agrahāra*. Subsequently, the *sīmas* of Nandela and Siruvolla came under the rule of Handi Dēvappa Nāyaka. His rule was superseded by the Sayvad rulers of Kandanolu who administered the Nandyāla *sīma*. During their rule the *agrahāra* was confiscated. Subsequently, Nawab Dawood Khan who held Kurnool *sīma* as Jagir ruled over this region. His successors were:—

1. Biram Khan, son of Dawood Khan.
2. Alaf Khan, son of Biram Khan.
3. Himmat Bahadur, first son of Alaf Khan.
4. Munawar Khan, second son of Alaf Khan.
5. Alaf Khan son of Munawar Khan, the present ruler.

14. *Kaifiyat of Kanala.*

While king Kākātīya Pratāparudra was ruling from Warangal his subordinate Videm Koṃma Nāyudu who was administering these parts, founded the temple of Nāgēśvarasvāmi to the east of the village which he renovated and to which he made gifts of land. The benefaction was made in Śaka 1230, Thursday and an inscription was set up recording the same.

During the reign of Kṛṣṇadēvarāya, his mother Nāgamma, while on her way back from the shrine of Venkaṭēśa (Tirupati) halted at this village wherein she constructed a tank. She granted the village Kanala as *agrahāra* to Brahmans renaming it Kṛṣṇarāyasamudram after her son.

(Summaries of two inscriptions at the place: Vide Mss. 15-3-5, p. 55.)

15. *Kaifiyat of Pērūru, Śrīvolla Taluq.*

(From document in the possession of Pāparāju, the *Karaṇam* of the village.)

In Śaka 1177 the boundaries of the village Pērūru alias Kṛṣṇarāyasamudram were fixed. In later times the village fell into ruins owing to famine and political troubles.

After the close of the reign of Handi Dēvappa Nāyaka who was defeated and driven away from the region by Khanu Khan, the latter who was encamped at Śrīvolla granted the village as *amaram* to a certain Manike sani, a dancing girl who pleased him in the art of dancing.

During the regime of Khanu Khan, who superseded the Hani chiefs, his deputy Nur Khan came over to conduct the affairs of these regions.

In Śaka 1233 Rāmachandra Sōmayājulu obtained land as *agrahāra* in the village of Pērūru.

In Śaka 1430, Mahārāja Śrī Ambalarāju Ayyagāru issued an order to the assembly composed of the *Ayyavali* and *calumula pekkandru* to constitute themselves into a court.

In Śaka 1468 when king Sadāśiva was ruling from Vijayanagara, Nandola Cina Anbalayya granted this village as *agrahāra* to Brahmans.

The village continued to be in the enjoyment of the Brahmans as *agrahāra* till the end of the rule of the Nadi chiefs after which it was confiscated to the state by the Muslim rulers. Following rulers exercised rule over the village.

16. *Kaifiyat of Cintakuṇṭa, Śrīvolla Taluq.*

Originally the site where Cintakuṇṭa was situated was the abode of an ascetic, who at the completion of his *yoga* practice, killed himself by tearing open his belly. The place being associated with the ascetic's life became holy and at the site belonging to a certain *kamma*, Pōcamma Reḍḍi who came from the sea coast founded a village in Śaka 903. The village was named Jogi (Yogi) Cintakuṇṭa.

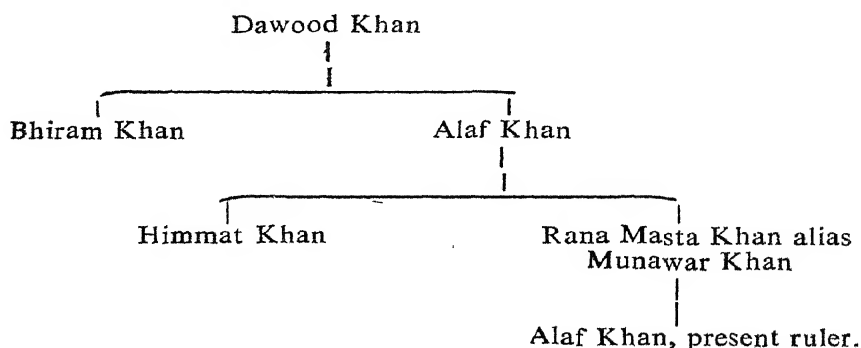
While Cina Timmarāju held the two villages of Cintakuṇṭa and Tallapūru in Śrīvolla Taluq, both of which were included in the administration division of Auk, his maternal uncle Gaddam Dēvarāyalu founded a village named Dēvarāyapuram in the fields belonging to Cintakuṇṭa and granted it to Brahmans as *Srōtrīyam agra-hāra*. In Śaka 1469 during the reign of Sadāśiva, Nandola Cina Aubhala exempted the Brahmans from the payment of *Srōtrīyam* and made the *agrahāra* tax free. An inscription recording the same is found in the Āñjanēya temple in the hamlet of Dēvarāyapuram.

(Vide mss. 15-3-5, p. 64 for text.)

In the Āñjanēya temple to the west of the Cintakuṇṭa fort is an inscription, dated Śaka 1470 *Kilaka Māgha su di 7* while King Śadāśiva was ruling from Vijayanagar. Cina Timmayya Devamahārāju abolished all dues payable by the *Karaṇams* of Cintakuṇṭa for the *mānyams* held by them.

This Cina Timmarāju administered for 25 years. He was succeeded by Konamarāju Dēvamāhārāju who constructed a tank in the village in his name. Subsequently, Rāyanarāju constructed a *mukha maṇṭapa* for the temple of Gopālaśvāmi and he administered for 10 years.

In later times Kandanolu Gopālarāju who administered the region, was superseded by the Muslims viz., the Arabs and the Sayyads who took the Kandanolu fort. For three years during their rule they placed Kandanolu fort under the charge of Gadwalu Peda Somanna who administered this village. Again the Muslims established their rule and Dawood Khan held the Kandanolu sīma. His sons and successors were :—



During the regime of Munawar Khan in Tārana. Kēśava Redḍi, the Diwan of the Nosam Samasthanika Papamma, wife of Renga Redḍi, plundered Duvūr and for 15 days the people suffered. Hearing this Munawar Khan started with an army, took Rudravaram fort which he garrisoned, then took Kottakōṭā where Kēśava Redḍi was taking shelter and took Kēśava Redḍi prisoner. Keeping him as prisoner for some time at Nandyāla he released him. At the same time when Munawar Khan was taking the fort of Rudravaram Halimi Khan, the Nawab of Cuddapah obtained the fort of Kottakōṭa from Murāri Rao of Gutti.

Hamlets:—

1. Allagatla or Nallakoṭṭa, Siruvolla Taluq: situated 1 mile to the South East of Cintakuṇṭa.

In olden times Bukkarāju ruled over this region. He was different from the Vijayanagara king Bukkarāju. He constructed a village called Bukkarājapuram. An inscription at the Cennakēśava temple at this village Allagatla or Nallakoṭṭa ? dated Śaka 1440 states that Bukkarāju Timmayya who was holding the village as *Nāyaṅkara* constructed a *mukha maṇṭapa* to the Kēśava temple and granted a *putti* of land to the temple.

(Vide 15-3-5, p. 61)

WILSON p. 438, No. XII
15—4—11.

1. *Kaifiyat of Doda Vemula alias Dhodiyam.
Jammalamaḍugu Taluq.*

During the regime of the Mayana rule, Halim Khan the Pālayagār of Awk, plundered the village. It was plundered during the reign of Tippu Sultan by Ayyapa Redḍi Bucchi Redḍi, the Pālayāgar of Hanumatguṇḍam and again during the Moghul rule. Then the plundering raids ceased under Moghul rule.

2. *Malanidi Kambala Dinna Kaifiyat of
Jammalamaḍugu Taluq.*

3. *Murapandi Kaifiyat of Jammalamaḍugu Taluq.*

The village Murapandi was founded on the ruined site of Mahādēvipuram and enjoyed as a *Sarvamānya Agrahāra* by a Brahman named Rāghava Bharatulu. Subsequently, the village fell to ruins. Though renovated during Moghul rule, it was continuously plundered by the Pālaiyagārs of Hanumatguṇḍam.

(The other sections up to Section 6 are of little value.)

7. *Kaifiyat of Calamarti Gandapaṭṭaṇam alias Mādhavapuram.*

The village of Calamarti was founded by a ryot of Yakari community. Pratāparudra of Warangal obtained stones from here to renovate the shrine of Narasimha of Ahobalam,

The Badshah of Delhi invaded these parts, captured Ghandikōṭa and took its ruler, who was the son of Pratāparudra, as prisoner.

During the period of Kṛṣṇa Rāya, Nala Timmayya Dēva Mahārāyalu, Nāyankara of Gandikōṭa Sīma appointed Durgam Annāji Ayyangāru as *Pārupatiyagār* of the village.; subsequently an *agrahāra* called Mādhavapuram was founded adjacent to the village.

In śaka 1457, a grant of the village of Kambuladinne in the Gandikōṭa Sīma was made by Penugoṇḍa Vīrarājamvāru to God Parava Gongadidēva (?) for worship and festivals.

In śaka 1467, during the reign of Sadāśiva, the chief Vobala Dēva Mahārāju, son of Mahāmaṇḍalēśvara Jagatapi Kāñcīrāju Śōmayadēva Code Mahārāju made a similar grant.

Under Pemmasāni Timma Nāyuḍu his Kāryakarta Koṇḍleti Ranganātha, granted the villages of Talamāñcipaṭṇam etc. to Reddis and *Karaṇams* for reclamation of waste lands.

Vijayanagar and Mulkināḍu including Cuddapah were conquered by the Badshah of Delhi. Later Mirjumla occupied the fort and the villages were confiscated. In the time of Tanisha Badshah of Golkonda, the villages of Anantapuram, Mādhavapura etc. were included in the Jammalamaḍugu firca, and were under the government of Hyderabad state. From śaka 1608 *śrōtriyaṃ* came to be levied on the *agrahāra* villages one after another. The region was under Mayanas.

Later the ruler of Śrīrangapaṭṇam conquered these regions and levied *śrōtriyaṃ*.

8. *Kaifiyat of Gollala Uppalapāḍu, Jammalamaḍugu Taluq.*

The village was so called because it was founded by Gollas (shepherds) and Upparas. In the reign of Kṛṣṇadēva grants were made under orders from the Chief minister Timmarasayya to God Cennarāja of Markapuram.

Subsequently, under the Muslim rule the lands enjoyed by temples and Brahmans were confiscated by the state. In *Tāraṇa* during the regime of Mayana Halim Khan the Hanumantagunḍam Pālayagār caused great troubles in these regions, by his predatory activities.

9. *Kaifiyat of Gollapalle, Jammalamaḍugu Taluq.*

An inscription recording the grant of land is found at Gollapalle. In the time of Kṛṣṇa Rāya, a grant was made to Cennarāja of Markapuram by Mahāmaṇḍalēśvara Kalavabodi Timmaya Mahārāju.

When the old village sites of Mosali Mopūru and Mosali Maḍugu fell into ruins, a party of Gollas came to inhabit the ruined site which acquired the new name of Gollapalli.

Under Sadāśiva this village along with others was granted to the mother of Saccidānanda Govinda Bhārati Svāmi. Subsequently under Muslim rule, except this village, the rest were confiscated. After the founding of Puspagiri Pīṭha, the village came under the enjoyment of the latter.

From the time of Cemma Miyya, *śrōtriyaṃ* came to be levied.

Subsequently, during the time of Śankara Bhārati¹ the depre-dations of the surrounding *Pālaiyagōrs* necessitated the construction of a fort at Gollapalli and repairs to the temple were also effected.

In subsequent years the *śrōtriyaṃ* levied each year varied.

10. *Kaifiyat of Vaddirala, Jammalamaḍugu Taluq.*

In Śaka 1366. Śivarāju Bommarāju was granted the *Karaṇika Mirāśi* of the village of Vaddirala and Dasaripalem. During the time of Sadāśiva it was granted as *ummali* to Maliki Narasimha Nāyuḍu. In Śaka 1481, it was granted as *Sarvamānya agraḥāra* to Lakṣmaṇa Bhaṭṭu son of Maḷla Bhaṭṭu. From the copper plate grant in the possession of a certain Tippa Bhaṭṭu it is understood that the village was granted as *Agraḥāra* to his ancestor, during the period of Sadāśivarāja. Later it was confiscated by the Muslim rulers.

11. *Kaifiyat of Dharmapuram Śrōtriyaṃ, Jammalamaḍugu Taluq.*

Dharmapuram was originally founded by the *Karanam* of Dāna-vulapādu. It was subsequently ruined and a new village of the same name adjacent to it was founded. Under Abdul Syed Khan (Jagirdar of Jammalamaḍugu and Gandikōta and brother of Mayana Abdul Halim Khan) Dharmapuram was granted as *Śrōtriya Agra-hāra* to Kāñcanapalli Rāmākṛṣṇa Pantulu by the *Reḍḍis* and *Karanams* of the village. The annual *śrōtriyaṃ* was fixed at 70 *varāhas* as borne out by the gift-deed given by Bāla Venkata Reḍḍi and dated Śaka 1687.

In Śaka 1691, the *agraḥāras* were divided into a number of *vṛttis* enjoyed by Brahmans.

Till Śaka 1700, the village continued to be enjoyed as *agraḥāra* and the *śrōtriyaṃ* rates came to vary from time to time during the regimes of Haider, Tipu, Nizam and subsequently the Company. The village was later surveyed and new rates fixed in it.

11a. *Kaifiyat of Tuvvangulapalli, Jammalamadugu Taluq*

The village of Tuvvangulapalli was founded by shepherds in Mulkināṭi sīma. A temple also was erected. Under Sadāśivarāya, this village was included in Cennūr Sīma. The Nāyankara holder, Koṇḍrāju Timmayyadēva Mahārāja granted the village as *sarva-mānya Agrahāra* to Kandala Applācāryulu. Subsequently owing to the depredations of robbers and Pālaiyagārs the villagers abandoned the village. It was renovated by a Kandala chief. But it was taken by the Pemmasani chiefs, who included it in the Gandikōṭa division. Subsequently, under Mirjumla it was included in Jammalamadugu Pargana. The Mayana Syed Khan granted this village to a Muslim Fakir Rafa Sheb in Fasli 1181. This gift was repeatedly confirmed by successive administration in his favour, including the period of the Company.

12. *Kaifiyat of Gopālapuram, Śrōtriyaṃ of Jammalamadugu Taluq.*

Gopālapuram was granted as *śrōtriyaṃ* tenure to Akṣantala Voban Sōmayājulu in the time of Abdul Halim Khan and Syed Khan. The Sanad conveying the gift was inscribed in Ś. 1789. The *śrōtriyaṃ* was fixed at Garishahi Varāhas 25.

13. *Kaifiyat of Koṇḍa Sunkesula, Jammalamadugu Taluq*

The village was originally granted as *Jāgīr* to Lakshamma wife of Ahobalēśvara, as a gift. The village was included in the Ghaṇḍikōṭa division. Under Mayanas, it was included in Arcot division. It was held as *Jāgīr* by different men. Later the Government took only the administration and Bā'a Venkaṭa Redḍi governed it for 7 years and Kṛṣṇarāya Pantulu, his successor for 2 years. A list of the subsequent administrators is given.

13 a. *Kaifiyat of Pedu Kommarla and Cina Kommarla.*

Pedu Kommarla was granted by Janamējaya, who erected a temple for Cennakēśava. Later Cōla Mahārāju consecrated the image of God Rāmēśvara and built a temple for him. He made provision for the conduct of its worship and festivals.

The village fell into ruins but was renovated by Pemmi Redḍi-Pratāparudra of Warangal granted two villages Lakṣmipuram and Nṛsimhapuram for the performance of worship and festival.

Later anarchy set in and finally it went into the hands of the East India Company.

WILSON p. 439, No. XIII.

TAYLOR III, p. 552, No. 13.

C.M. 810. 15—4—19 (L.No. 560)

Local Records Vol. 7.

1. *Accounts of the ancient remarks on agriculture, buildings etc., and eighteen villages with their dates in Cintakuṇṭa District.*
2. *Account of the Zamindar of Mulla Samasthānam.*

The details and history of the villages mentioned here are all of minor importance and therefore not noteworthy. Only the fact mentioned in the village Thondurai needs mention. It begins with the grant of the village by Sadāśivarāya of the Vijayanagar Dynasty and comes down to Hyder Ali and Tippu Sultan to Munro or the English rule. An account of Mudalapatti and Mudala paya are also given. Dumpi Rāja, Bhīmana Rāju, Gaṇapati and Pratāparudra of Warangal are mentioned. One Sōma Aiyangār (a brahman) ruled under him. Afterwards the Vijayanagar kings came into prominence. Kṛṣṇarāya and Acyutadēvarāya reigned and afterwards Sadāśvarāya came to the throne in śaka 1475 i.e., 1553 A.D. Rāmarāja was killed at the battle of Talikōṭa. The succeeding Rājas, Tirumala and Śrī Rangarāya ruled at Penugonḍa. When Timma Nāyuḍu was ruling it passed into the hands of the Muslims Dawood Khan and Abdullah Khan; the narrative closes with a short account of the Company's rule.

Next an account of Cintakuṇṭa follows. It mentions Narapatīs, Sadāśiva Tirumala Nāyuḍu, and gives some loose details about the Gajapatīs, Ganapatīs and Cōḷarājas. Notice is here made of Kṛṣṇadēvarāya's inscription at Bezvada. Since the details are not well knitted together, these are of no great value.

MANUSCRIPT NO. 117

WILSON, p. 439, No. XV.

TAYLOR, III, p. 552-4, No. 15.

C.M. 812 (L. No. 696).

Telugu 15—4—9 (L.R. Vol. 5).

1. *Kaifiyat of Paṭṭapuravi (inclusive of Vogur and Sarappanayanipēṭa), Siddhavaṭam Taluq.*

These pages contain the account of the rule of the Telugu Cōḷa kings over the region around Paṭṭapuravi; and inscriptions of the Cōḷa kings, Nallasiddhi of Nellore and Tirukālatti Dēva Cōḷa Mahārāja are found at Dongalasani, Vogur, and other places around Paṭṭapuravi. The fight between Katama Rāju, the shepherd chief and Nallasiddhirāju of Nellore that took place at Somasila is the theme of the well known ballad called *Katamarāju Katha*. The part played by Rana Tikkana, the commander-in-chief of the forces of Nallasiddhirāju of Nellore is also described in a few verses supposed to have been sung by contemporary bards.)

Subsequent to the rule of the Vijayanagar chiefs, the Matli chiefs of Chittiveli exercised sway over the region. Ellamarāju of the Matli family while ruling from Siddhavaṭam constructed a fort around Vogūru. Subsequently when Matli Tiruvēṅgaḷanātharāju was in occupation of the Vogūru fort, the Velugōṭi chief of Vēnkaṭagiri, Yacama Nāyaka attacked Gobbūru Rāmarāju and annexed his forts, Kullūru and Podalakūru. The dispossessed Gobbūru chief repaired to Matli Tiruvēṅgaḷanātha who gave him shelter. On this account hostilities broke out between Tiruvēṅgaḷanātharāju and the Velugōṭi chief. The Velugōṭi chief sent his commander Pāpayya, a Vēlama chief, at the head of a large army against the Matli chiefs. While he was approaching Vogūru fort, the Matli *Sardar* who was defending it, Basavanaboya by name, opened cannon-fire against the attacking commander, who immediately fell. The Velugōṭi forces retreated but again came back with strong reinforcements. Tiruvēṅgaḷanātharāju realising that his position in the fort was unsafe abandoned it and fled. The fort was easily captured by the Velugōṭi chiefs and the fort walls were razed to the ground.

In later times small hamlets were founded around the ruined site of the old village.

4. *Kaiṣṭhāt Arkatā Vēmula and the Śrōṭriyams under it :
Duvvūr Taluq.*

The village is situated two *amadas* (east of Ghaṇḍikōṭa) and 2 *amadas* (north of R. Pennar). It was included in the Murikināṭi-sīma and had the surname Bhairavasamudram. Its hamlets are Ulavapalle alias Lakkayammappalle and Pottipāḍu.

In the time of King Harihara, son of Bukka of Vijayanagara, the village of Arkatāvēmula, surnamed Bhairavasamudram was granted as *agrahāra* to Brahmans and divided into 170 *vṛttis*.

The details of rule under the Mayāna chiefs and the final assumption by the English are given.

5. *Kaiṣṭhāt of Cina Dandlūru.*

The site adjacent to which the present village of Cina Dandlūru of the Murikināṭi-sīma stands on the banks of the river Pinākini appears to have been an ancient village, which subsequently fell into ruins as can be gathered from the fact that there are a large number of old hero-stones, sculptures etc., at the place. But its ancient name is not known. The ruined site is popularly known as *Virulapāḍu*.

6. *Kaiṣṭhāt of Dasaripalle-Pāḷaiyapaṭṭu.*

Dasaripalle, situated some distance to the south of Ahobalam was originally founded by a party of settlers from the North called Muttadasaris who after establishing themselves on this spot eked out their livelihood by manufacturing and selling small wooden utensils made out of Sandalwood which grew abundantly in the locality. Their settlement was called Dasaripalle. Subsequently king Praudhadēvarāya of Vijayanagar while on a visit to Ahobalam came by this village and issued *Kavuls* to the Dasaris granting them the forest land surrounding their settlement in order to bring it under cultivation. They were required to pay 5 *varāhas* per year for 15 years after which period when much land was reclaimed and brought under cultivation, a *kāṇike* of 120 *gadyas* per year fixed and levied. Ultimately it went into the hands of the Muslims and then of the Company.

8 *Kaifiyat of Vanipenta*

Situated to the south of Ahobalam the village of Vanipenta was originally a settlement of a community of people called *Nallagorras*. Later a party of settlers with *Karaṇams* and *Reḍḍis* obtaining the permission of King Cōḷa Mahārāja founded a large village by clearing the forests around. The king granted them *Kavuls*, etc. Soon after a temple for God Īśvara was built in the village. During the subsequent rule of the Jain Kings and later under the rule of King Pratāparudra several hamlets were established around the village. A temple for God Cennakēśvara was established in the village. Then the manuscript deals with the subsequent fortunes of the place under the Vijayanagar rulers and the Muslims. Later like others it went into the hands of the Company in Śaka 1722.

9. *Kaifiyat of Tippireḍḍipalle.*

After the reign of King Sadāśiva the country fell into a state of anarchy and the *Boyas* and other criminal tribes began to plunder the country of Duvvūr *sīma*. So the government appointed Viraneni Viṭṭhalapati Nāyudu of the Yakaraigolla community to keep peace in the *sīma* and granted him a piece of land in the Ganjikunṭa village as *Pālem* for his maintenance and livelihood. Viṭṭhalapati Nāyudu founded a settlement called Yakarlapālem and lived there with some followers. In course of time he founded other villages.

When the Cittivōlu Chiefs extended their sway over Duvvūr, Cennūru, Porumamilla, Baddevōlu and other *sīmas* Peda Nāgappa and Cina Nāgappa, the sons of Viṭṭhalapati Nāyaka approached the chiefs (or the Muslims sircar?) and requested them to grant them more villages as they had been keeping the peace of the country. Accordingly, they were granted the village of Tippireḍḍipalle and others viz., Muddireḍḍipalle, Arreḍḍipalle and Kañcarlapuram on a yearly *peshkist* of 600 *varāhas* to be paid by them to the sircar. They were further allowed to enjoy the proceeds of tolls which they were permitted to levy on the merchandise that passed through the passes guarded by them. The *Farwana* granting them these rights is stated to have been issued by Tanisha.

10. *Kaifiyat of Muddireḍḍipalle.*

The family of Peda Nāgappa Nāyudu, (mentioned in the previous *Kaifiyat*) held the villages of Muddireḍḍipalle, Arreḍḍipalle Pullayapalle and Kañcarlapuram and then their family history is given.

11. *Kaifiyat of Janulavaram, Nandelammapeṭa samut.*

In the time of King Pratāpadēvarāya, Sambēṭa Pinnayadēva Maharāju of Peraniṭpāḍu granted *mānyams* in the village of Janulavaram to a party of shepherds from Machupalle in Śaka 1380, *Bahudhānya*. These *Votragollas* as they were called performed service in the place of the Sambēṭa Chiefs.

In Śaka 1425, the Sambēṭa family became extinct (?) and the Donees left the village.

13 *Kaifiyat of Peraniṭpāḍu-Nandelammapeṭa*

The village of Peraniṭpāḍu situated south-east of Ahobālam in the Nallamalai hills was originally founded by two brothers Peraya and Lakayya of the shepherded community who settled at the spot owing to its vicinity to a natural spring.

Subsequently, during the reign of the Vijayanagar King Vīrapratāpa Dēvarāya a certain Chief Sambēṭa Pinnayadēva Mahārāju, son of Somarāju and Tippaladēvi, fortified the place, gathered a strong force, and founded temples for Gods Āñjanēya, Īśvara, Vīrabhadra and Bhairava at the place. He had as his *Daḷavāy* a certain Heggadanna, son of Mukunda Śeṭṭi, a Jain merchant. Later the place came under the rule of the Go!conda chiefs and later under the East India Company.

14 *Kaifiyat of Ravulakollu, Vobulam Payakattu, and Siddhavaṭṭam Taluq.*

(Prepared by Rammanna, *Karaṇam* of the village.)

Situated on the banks of the River Pinākinī to the East of Siddhavaṭṭam, the village of Ravulakollu was originally founded by a shepherd Manikela Basināyuḍu who migrated from the North to this place.

In the time of King Karikāla Cōḷa Mahārāja, the village grew into importance and the villagers were required to pay a stipulated sum as *Kāṇike*. Later in the time of King Bhujabalavīra Nallasiddhanadēva Cōḷa Mahārāja of Nellore, a party of *Gosayis* (travelling mendicant pilgrims) who happened to visit the village recognised it as a holy spot and caused a temple for God Śrīraṅganātha to be founded at the place. The villagers subsequently constructed an Īśvara temple at the place.

Subsequently to Nallasiddhanacōḷa, King Tirukālitadēva Cōḷa mahārāja of the same family of Nellore ruled over the region and administered the village.

When the Nawab of Arcot, Sadat Ullah Khan came into possession of the Siddhavattam-*sīma* the village of Ravulakollu was granted as *Jagir* to Rāja Kēsara Sing, whose son Fateh Sing also held it as *Jagir*. On the advent of Mayana rule, the region became infested with robbers and Ravulakollu gradually went into ruin.

In the time of Asad Ali Khan, Subahdar of Cuddapah, under orders from his Diwan Janga Redḍi, this Vobulam and Kottūru Payakattu were administered by the *Pāruṇatyagūr* Kaluvoy Polireḍḍi. Later when the *Redḍi* of Ravulakollu died, the office of *Redḍi* instead of being bestowed on a member of his family was left in charge of Pokala Viranna, a Lingabaliḷe ṣeṭṭi of Cina Bukkayapalle by Kaluvoy Bolireḍḍi.

Subsequently, when Rāja Chandullāla was subahdar, he deputed Himmat Lāla, the administrator of Vobulam and Kottūru Payakattu to repopulate Ravukollu by inviting settlers and granting fresh *Kāvals*. The village was thus reorganized and administered till *Raudri Mārgasira*, when the Company took over the administration of the Country.

15. *Kaifiyat of Vobulam-Kasba (Payakattu) Siddhavattam Taluq.*

The village of Vobulam situated in the Siddhavattam taluq on the banks of the River Pennar, adjacent to Ravulakollu, (which later became the headquarters of a *Payakattu*) was founded adjacent to the town and fort of a certain chief called Sōmadēvarāju. This Chief, who migrated to these parts from the Udayagiri region, founded a town on the banks of the River Pennar and fortified it and ruled the surrounding country. Once he was attacked by the robber chief of the neighbourhood, a certain Cennappa Nāyudu and put to death. His wives Rēmakkamma, Pedagangamma, Cinagangamma committed *sati* and his town and fort was abandoned by his people. Thereupon the town came to be occupied by the Boya robber Chief Cennappa Nāyudu. Vobulamma, wife of Rāmappa Nāyudu, founded a village called Vobalam in the vicinity, formed out of the lands belonging to the village of Ravulakollu. A fort was also constructed around the village which came to be enjoyed by Venkatappa Nāyudu the son of Vobulamma.

By the time of Kṛṣṇadēvarāya Vobulam had become a big town and became the headquarters of several villages. Sadāśiva, Śrīranga and Venkaṭapati, administered the village as part of Siddhavaṭṭam-*sīma* of Udayagiri rājya. They were followed by the Matli Chiefs, Mir Jumla and Sadat Ullah Khan of Arcot. In the time of the last mentioned ruler, when Syed Mustafa was the Subahdar of Cuddapah Adur Vīra Reḍḍi held the office of *Pārūpatyagār* of Vobulam *Payakattu*.

Later Abdul Nabi Khan came into possession of Siddhavaṭṭam and his successors continued to hold the *sīma*. During the reign of Mayana Hammu Miyya (Ś. 1652, *Sādhārāṇa* to *Śrīmukha*) in the year *Sādhārāṇa*, the tank at Vobulam breached.

About this time the Muslim officers of Hammu Miyya were forcibly converting the Brahmans and Kapus of the country to Islam and the *Kapus* of Cina Bukkayapalle a *Horagrāma* situated south of Vobulam fearing to come in the presence of these officers began to pay their taxes to the Government at Vobulam. From this time onwards Cina Bukkayapalle became a hamlet under Vobulam (losing its status of an independent *Horagrāma*).

In the year *Svabhānu*, when Halim Khan was the *subahdar* a party of Pedakanti Kapus of the west led by Budda Reḍḍi obtained *Kavuls* from the *Karaṇams* of Vobulam to found a hamlet in the fields of the village. The new hamlet came to be called Budda-reddipalle.

16. *Kaifiyat of Bodeyacerla, Vobulam Payakattu.*

(Prepared by *Karaṇam* Siddhappa.)

Situated north of Vobulam, Bodeyacerla was originally founded by Bodaya of the Boya caste. In course of time its population increased and it became an important village.

In subsequent times it was under the rule of Gangadēva Mahārāju and later under Pratāparudra's subordinate Ambadēva.

18. *Kaifiyat of Regula Kuṇṭa Payakattu.*

Situated 1 mile west of Bodeyacerla, Regulakuṇṭa was originally an *agrahāra* granted to Pocana Bhatlu and Nuru Bhatlu in the time of King Kṛṣṇadēvarāya Mahārāja. In the time of Acyuta a

party of settlers from Porumamilla led by Cintareḍḍi came to the place and were shown a piece of land to found a hamlet. The hamlet was called Pāpināyanipalle. Another hamlet called Sankara-nayani kunta was later founded. In the time of Sadasiva the *agrahāras* constructed temples for Gopālasvāmi and Īśvara.

In the time of King Venkaṭapati owing to famine and troubles from robbers most of the *agrahārikas* abandoned the village. Those who remained were later forced to have the *agrahāra* owing to the fact that the village came to be entirely enjoyed and administered by the Paleru family (of *Kapus*(?)). In subsequent times worship in the temple came to be neglected and the village fell a prey to robbers till the advent of Company rule.

WILSON, p. 440, No. XVI.

TAYLOR, III, p. 555, No. 16 C.M. 813 (L. No. 594).

15-3-27 (L.R, Vol. 44).

Kaifiyats of some villages in Pottapināḍu of Cittivolu Taluq.

1. *Nelandalūru Kaifiyat.*

The village of Nelandalūru, famous as the holy place where god Śrīnivāsa resides, is situated on the northern bank of the River Bahuda, at a place 20 miles south of Siddhavaṭṭam.

After describing its origin and history the Kaifiyat ends with detailed accounts relating to the grants in cash made to the Cokkanātha temple by the company, the hamlets of Nelandalūru, the forests around the village and their produces, the crops grown, cloth manufacture and hills and hillocks.

2. *Andapūru Kaifiyat.*

Situated east of Na'andalūru and forming one of its hamlets, the Andapūru village contains a temple of Pāpanāthēśvara founded by a Cōḷa King. There are several Tamil-Grantha-inscriptions at the place.

(The Kaifiyat contains the usual account relating to the activities of the Matli Chitts in these parts which have been noted under Nelandalūru Kaifiyat).

2a. *Yellamarājupalle Kaifiyat.*

This is another hamlet of Nelandalūru, situated east of Andapūru. Founded by Matli Ellamarāju it was granted as *agrahāra* to Brahmans. During the administration of Matli Peda Venkaṭarāmarāju, it was granted as *Jāgir* to his servant a Mahratta horseman Kanakāji by name.

Subsequently, during the reign of Matli Appayarājugāru, son of Pedda Venkaṭarāmarāju, the village was granted as *amaram* to Nandyāla Narasimharāju who was the brother-in-law of Appayarāju. He held it till *Parabhava*.

The rest of the Kaifiyat contains nothing important.

3. *Nāgireḍḍipalle Kaifiyat.*

Situated $2\frac{1}{2}$ miles west of Nelandalūru this village was originally founded by a certain Nagireḍḍi and was granted as *agrahūra* to Brahmans. Subsequently, during the time of Matli Peda Venkaṭa-rāmarāju, a certain Gorivicañcu, a prostitute held it as *Jāgir*.

The rest contains nothing important.

3a. *Patūru Kaifiyat.*

The Kaifiyat is a summary of all inscriptions at and around the village.

4. *Mandapalle Kaifiyat.*

The first few paragraphs contain a summary of the inscriptions found in the village. The manuscript then traces the history of the place from the beginning of the seventeenth century and describes the administrative changes made by the Company.

4 a. *Pulapattūru Kaifiyat.*

The first few paragraphs contain summaries of inscriptions found in the village.

The rest of the Kaifiyat contains an account of the relations between the Aparacintala family and the Matli chiefs which have already been noticed in the Kaifiyat of Mandapalle. At the end, the usual details regarding the hamlets etc. of the village, are given.

5. *Hoddugunṭapalle Kaifiyat.*

The first few paragraphs contain the summary of the inscriptions of the village. The concluding portion of the Kaifiyat describes the relations between the Aparacintala and Matli families.

5a. *Rollamaḍugu Kaifiyat.*

The first few pages contain a geographical description of the village and the tract around.

In course of time the place was occupied by a man named Yakariu Errama Nāyudu of the Sadāśiva-*gotra*, an emigrant from Bandar in the east coast who had the title of Basavaśankara and who by his predatory activities caused the *Agrahārikas* of Rollamaḍugu to abandon the village. The *Agrahārikas* moved to Rāyavaram.

Subsequently he secured the favour of King Kṛṣṇadēvarāya of Vijayanagar by providing him all comforts during his pilgrimage to Tirumala. By stages, he greatly improved the village of Rollamaḍugu and had a temple for goddess Śakti erected at the place.

Of his successors, Cinnama Nāyudu became more powerful than the rest and after erecting a partition of the *amaram* by which he got a third share, he began to levy *Kāvali* at the Rollamaḍugu pass. In 1443, the merchants who used the pass for transporting their goods agreed to pay Cinnama Nāyudu customs duties on their goods. They conveyed the gift in a copper-plate grant.

(*Vide*: 15-4-18. Ms. p. 7 for a summary of this record)

The chiefs of the dynasty followed the Matli Chief Tiruvengalanātharāju during his campaigns in the Kurnool Country. (This must have taken place about 1618 A.D.) and for the services rendered by them they were confirmed in the possession of their *amaram* village.

These chiefs continued to enjoy the customs dues collected at the pass till the advent of the Company when the right was confiscated by the Government.

The Kaifiyat ends with the usual account relating to the temples, *mānyas*, hamlets, gardens, hills and passes, forest produces etc. in and around the village.

6. Śrīrangarājupālem Kaifiyat.

The village of Śrīrangarājupālem, situated 5 miles east of Rollamaḍugu was founded by Śrīrangarāju who enjoyed it as *amaram* for some time. Subsequently, the Matli Chiefs confiscated the village, when Śrīrangarāju founded another village called Śrīrangapuram, which he gave as an *agrahāra* to Brahmans. In course of time, the village came to be enjoyed by the Jagatapirājus as *amaram*.

6a. *Kaifiyat of Akempāḍu.*

There is an old temple of god Vēṇugōpālasvāmi founded by a Cōḷa king in this village. The place came to be known after Akeva, a forester.

Subsequently, a party of *Pālaiyagārs*, from Sakibandamullūru in the west invaded these parts and burnt the village of Akempāḍu after putting to death almost all its inhabitants. The village, thereupon, fell into ruin. After some time a few ryots settled on the ruined site and renovated the village.

A fragmentary inscription at the place bearing the date Ś. 1356, A.D. 1434 mentions Jagatapi Rācīrāju Tippiyadēvamāhārāju and his son whose name is lost. From the evidence of this inscription it would seem that the Jagatapi family held the village during the time of King Vīra Prauḍhadēvarāya of Vijayanagar.

During the time of Immaḍi, Narasimha, son of Sāḷuva Narasimha the village of Akempāḍu, which was in the enjoyment of Parvata Nāyaka as *amaram*, was granted to god Cokkanātha of Nelandalūru and an inscription recording this gift is dated Śaka 1423, *Durmatī*.

During the subsequent rule of the Matli chiefs the village continued to be in the enjoyment of the temple. But on the advent of Muslim rule it was confiscated to the state. In later times, the village was granted as *amaram* to Aparacintala Rāmarāju, the son-in-law of the Matli family.

(The history of this Aparacintala family is given. Vide: *Mandapalle Kaifiyat* where a summary is given)

The Kaifiyat ends with the usual details relating to hamlets etc.

7. *Śrīrangarājapuram Srōtriyam Kaifiyat.*

During the time of Matli Peda Venkaṭarām.arāju this village was granted as *amaram* to Jagatapi Calapatirāju. Some time previously Matli Cenrājugāru had bestowed Śrīrangarājupālem on Alūri Subba Śāstrulu as *agrahāra* in Ś. 1646. But soon after it was taken back by the donor-chief for *Kanama-kāvili*(?) and in its stead Śrīrangarājapuram-*grāmam* was granted as *agrahāra* to the Brahman. The Brahman, after enjoying the village for some time proceeded to Kāśī on a pilgrimage and thereupon Jagatapi Calapatirāju and his family obtained it as *amaram*.

7 a. *Seshamāmbāpuram Srōtriya Agrahāram Kaiḥiyat.*

The *Kaiḥiyat* is a summary of the inscriptions and sanads found in the village.

The latter part of the *Kaiḥiyat* describes the different rates or assessment of *srōtriya* fee levied on the *agrahārikas* and ends with the usual list of namlets etc.

8. *Gundlūru Kaiḥiyat.*

The first part of the *Kaiḥiyat* describes the rule of the Cōḷa and Vijayanagar kings over the village. The concluding portion of the *Kaiḥiyat* details the rule of the Matli and Mayana chiefs and contains nothing new.

8 a. *Kottapalle Kaiḥiyat.*

Situated 2½ miles south-west of Gundlūru, the village of Kottapalle once formed part of Gundlūru. But in the time of Matli Venkaṭarāmarāju, it was constituted into a separate settlement under the name of Venkaṭarāmarājupalle in Śaka 1702, *Śārvari* and it was administered as a property belonging to the chief's treasury. After the advent of the Company it lapsed to the state.

9. *Hastavaram Kaiḥiyat.*

The village was originally formed out of a settlement of a few ryots and later it formed part of the village of Nelandalūru.

During the reign of King Kākatīya Pratāparudra of Warangal the village of Hastavaram together with Andapūru, Mandadam, and Mannūru were included in Nelandalūru and granted to Brahmans according to an inscription at Nelandalūru.

The rest of the *Kaiḥiyat* contains the history of the Matli rule over these parts.

9 a. *Madunagōpālapuram Agrahāram Kaiḥiyat.*

The *Kaiḥiyat* contains the summary of a copper-plate grant dated Ś. 1630 of the time of Matli Tiruvengalanātha which furnishes the information relating to the foundation of the *agrahāra*. The concluding portion of the *Kaiḥiyat* contains the well-known history of the Matli chiefs with little additional facts.

10. *Attirāla Agrahāram Kaiḥiyat.*

In olden days Paraśurāma is stated to have fixed his abode at the place and consequently the place acquired fame as **Paraśurāma-kṣētra**.

In historical times, the Voḍḍe chieftains held sway over this region and they renovated the temples of Tretēśvara, Gadādhareśvara and other shrines. The hamlet of Polu was included in this village. The village of Attirāla had another name Araturēvula owing to the fact that it was difficult (*arataṁ*) to descend into the River Bahuda that flows deep at the spot (*Rēvu*) where Attirāla is situated.

There are Tamil-Grantha inscriptions at the place.

The rest of the Kaiḥiyat contains the summary of the inscriptions at the place.

11. *Kiccāmāmbāpuram Agrahāram Śrōtriyam Kaiḥiyat.*

Kiccāmāmbāpuram *agrahāram* was originally known as Mandaram and formed part of the Nelandalūru village. In an inscription of King Pratāparudra at Nelandalūru, dated Ś. 1231. (*Vide*: 15/3 '8 for details) the village is mentioned along with Andapūru. Mannūru and Hastapuram as forming the hamlets (*grāmagraṣṭipallelu*) of Nelandalūru. After some days when it was in the enjoyment of God Cokkanātha of Nelandalūru, it lapsed to the state.

12. *Nārāyaṇa Nellūru Kaiḥiyat.*

There is an image of God Varadarāja in the village which was consecrated by sage Nārada. South of this image a temple for God Mūlasthānēśvara was founded by a Cōḷa king. In later times a party of ryots came from Nellūru and settled at the place to which they gave the name of Nārāyaṇa Nellūru.

12 a. *Lembaka Kaiḥiyat.*

The first few pages contain a summary of the inscriptions at the place. The historical account of the village traced up to the time of Acyuta Rāja is based upon the inscription. It then deals with the subsequent history of the place.

13. *Cintakuṇṭa Agrahāram Śrōtriyam Kaiḥiyat.*

(This is a summary of the paper grant dated Ś. 1662. The Kaiḥiyat ends with the usual account relating to the levy of *śrōtriyam* fees on the village at different rates by different rulers.)

14. *Boyanapalle Kaiḥiyat.*

This is a summary of the paper grant in the possession of the donees in the village.

14 a. *Mangamāmbūpuram Śrōtriya Agrahāram Kaiḥiyat.*

This is a summary of the paper-deed dated Ś. 1673, in the possession of the *agrahārikas* of the village. The Kaiḥiyat ends with the usual details regarding the levy of *śrōtriya* fees till the advent of the Company.

15. *Komarunipalle Kaiḥiyat.*

The village was founded by Komāra Rāmi Reḍḍi, son of Kommi Reḍḍi Nāgi Reḍḍi of a family of Reḍḍis at Tangatūru, on a spot belonging to Tangatūru. It was in the enjoyment of Aparacintalamangamma as *Jāgīr* having been granted to her as marriage portion for 10 years from *Manmatha* to *Krōdhi*. Subsequently, in the years *Viśvāvasu* and *Parābhava* a certain *Sāhukār* Gopalji held it as *Jāgīr* having paid some amount. Later from *Rākṣasā* to *Kālayukti* Talapaka Sēṣamarāju was granted the village to provide maintenance for him. In *Siddhārti* and *Raudri* Asad Ali Khan bestowed the village on a *Siphadar* as *Jagīr*.

16. *Kundavēlūru Kaiḥiyat.*

This was founded by a dancing girl of Nellūru called Kumuda. During the reign of Matli Anantarāju, in the year *Pramāḍica* it was granted as *Jāgīr* to Muhammad Salad, who held it for 20 years. The manuscript then deals with the history of the village under the Company.

17. *Nukanenipalle Kaiḥiyat.*

The Kaiḥiyat is a summary of the inscriptions at the place. After the advent of the Company rule in the year *Durmati*, *Sāhukār* Kṛṣṇappa Nāyaka a Desastha Brahman who had served the Company at Śrīrangapatam and then had accompanied Col. Malkam (?) Saheb from Mysore to Burhanpur in the Mahratta country of Poona was granted this village as *Jāgīr* along with Itimarpūr and Sivalapalle in recognition of his services.

17 a. *Itimarapuram Kaiḥiyat.*

The Kaiḥiyat is a summary of the inscriptions at the place. The history of Matli rule is also given.

18. *Velgacerla Kaiḥiyat.*

The village was founded by two sisters Damakka and Vengakka at a spot west of the Urakoṇḍa hill where they dug a tank. In the

forest nearby there were ruins of the temples of Cennakēśvara and Mārkaṇḍēyasvāmi which they renovated. In later times, during the reign of Acyutadēvamahārāja of Vijayanagar, this village of Velgacerla was constituted into an *agrahāra* and granted as *Yajamānyam* to Alūru Govindasōmayājulu and 32 Brahmans dividing it into as many *vr̥ttis*. The village was renamed Acyutarāyapuram and boundaries marked. Till the fall of the Rāyas the village was retained as *agrahāra*, when on the advent of Muslim rule it was confiscated except a portion which was granted as *Bhaṭṭavṛtti mānyam* to some Brahmans. Subsequently during the time of Matli Peda Venkaṭarāmarāju, the village was in the enjoyment of Pari Pinnappa Vengammagāru as *amaram* and after her death it lapsed to the government.

18 a. *Mallemaḍugu Kaiḥiyat.*

Originally forming part of the village of Velgacerla, it later developed into a separate village and in the time of Matli Peda Venkaṭarāmarāju it was in the enjoyment of Erraguḍi Gopālarāju Appalarāju as *amaram*. Subsequently, during the administration of Matli Komara Venkaṭarāghavarāju the village was granted to Putta Pedappaya and Cina Pāpaya of the Muttaracha community as *Kattubadi*. Later during the Company's rule Col. Munro granted it for *Kattubadi* services to Erraguḍi Appalarāju fixing a permanent *jōḍi* of 24 *varāhus* and $2\frac{1}{2}$ *rukas*.

18 b. *Velgacerla Mangamāmbāpuram Agrahāram Śrōtriyam Kaiḥiyat.*

A plot of land originally forming part of Velgracerla was formed into an *agrahāra* named after Mangamma, the mother of Matli Tiruvengalanātharāju who granted it in Śaka 1691, to Alūru Venkaṭapati and others.

18 c. *Damanacerla Agrahāram Kaiḥiyat (Hamlet of Velgacerla).*

This is a summary of the grant deed dated Ś. 1719 made by Matli Venkaṭarāmarāju.

19. *Kondūru Kaiḥiyat.*

The village was founded by a certain Kondamanāyaka on a piece of land granted to him by Voḍḍe Rāyalu. He renovated the temples of Cennakēśavasvāmi and Rāmalingēśvara that had been lying in ruins at the place.

His mistress Cennamma caused a tank to be dug south of the village. In the temple of Cennakēśava, there are Tamil-grantha inscriptions. It went into the hands of Matli chiefs.

20. *Cenrājusamudram Agrahāram Kaiḥiyat.*

The village which formed a part of Kondūru was granted as *agrahāra* by Matli Rāvaṇarāju Dēvacōḍamahārāju.

21. *Tiranampalle Kaiḥiyat.*

Formerly a hamlet of Penagalūru, it was founded by Tirumalamma.

22. *Śrīyavaram Kaiḥiyat.*

Contains a summary of the inscriptions at the place.

23. *Indlūru Kaiḥiyat.*

The village which was a hamlet of Penagalūru was originally founded in the name of one Indūri Amma who on committing suicide became a fiend, to propitiate whom a shrine and a village named after her were founded.

24. *Penagalūru Agrahāram Kaiḥiyat.*

The Kaiḥiyat is a summary of the Penagalūru copper plate of Tirumala dated Ś. 1493 which gives a genealogy of the Matli family. (Vide 15—4—18 Ms. p. 14. Published in *Epigraphia Indica*).

25. *Siddhavaram Kaiḥiyat.*

Owing to the fact that in ancient times *Siddhas* lived at the place, the place came to be known as Siddhavaram. During Matli rule, it was in the enjoyment of Timmamma, wife of Matli Appayarāju as *amaram*.

26. *Tirumalarājupēṭa alias Nāgayapēṭa Kaiḥiyat.*

The village was once in the enjoyment of Tirumalarāju as *amaram* and later a certain Nāgaya founded a hamlet, Nāgayapēṭa, north of the village. In the time of Matli Venkaṭarāmarāju the village was made over to *Sāhukar* Rāmakarnu, who had advanced money to the chief. Later the village lapsed to the state.

27. *Narasingarājapuram Agrahāram Śrōtriyam Kaiḥiyat.*

This is a summary of a copper plate found at the place.

28. *Vebali Kaiḥiyat.*

(Nothing of interest.)

29. *Komāra Anantarājapuram Kaiḥiyat.*

This is a summary of the copper plate granted dated Ś. 1618.

31. *Jattivāripalle Kaiḥiyat.*

The village was formed out of a part of land belonging to Vobali village and granted to a family called the Jattivāru. The village was accordingly known as Jattivāripalle.

32. *Nallapareḍḍipalle Kaiḥiyat.*

This was founded by a certain Nallapareḍḍi on a spot of land belonging to Tiruvengalanātharājapuram.

33. *Kommūru Kaiḥiyat.*

Formerly this village was a hamlet of Pottapi but later during the rule of Matli Venkaṭarāmarāju it was constituted into a separate village and bestowed as *amaram* upon Patrasure Gangu Tippa. Subsequently it was made over to Matli Kondarāju of the Kondūri family as *amaram*.

34. *Konapuram Kaiḥiyat.*

Originally forming part of Pottapi village it became a separate village and was in the enjoyment of the chiefs of Vobalam for a year after which it lapsed to the state.

35. *Rāmacandrapuram Agrahāram Śrōtriyam Kaiḥiyat.*

This is a summary of the gift-deed found at the place.

36. *Jangalapalle Kaiḥiyat.*

There were once a group of eight poets (*aṣṭa-diggajas*) at the court of Matli Anantarāju, of whom the following were of the Jengam community.

1. Mantramūrti Pāparāju,
2. Cinalavari Kondapa,
3. Kotharam Mallamkondappa.
4. Guruvappa.

These four were given several villages as *amaram*. They were Jangalapalle, Brāhmaṇapalle, east of Guṇḍlamada and others.

During Muslim rule they were confiscated but on the restoration of Matli rule they were granted as *Jāgir* to several persons in succession, viz. Haji Muhammad, Muhammad Salah. Cintakayala family etc.

MANUSCRIPT NO. 119

WILSON, p. 441, No. XVII (7 Sections).

TAYLOR, III, p. 555. No. 17, C.M. 814 (L. No. 646).
15—3—52.

Restored in 2 parts in L.R. Vol. X, p. 469 and Vol. 56, p. 1).
(Telugu, Kannaḍa and Mahratti).

1. *Kaifiyat of Kotakoṇḍa Samsthānikas Pañcapālayam taluq.*

To the south-west of this village, there was an *āśrama* of sage Kauṇḍinya situated on the hill Kavulutlamala.

In the time of King Sadāśiva of Vijayanagar in Ś. 1445, a certain Bahadapayya (?) granted land in the village of Diguva Tirupati to God Cennakēśava of Kavulutla.

The following account is given of the establishment of the Kotakoṇḍa samsthānam.

The founder of the family was one Gujjala Paramappa Nāyaka of *Boya* caste in the Vijayanagar period, who was given the *Kavalirusums* in the entire region as far as the River Kṛṣṇā including the territories of Racur, Gadwal, Kandanūru and Gutti. The king was pleased to grant his two sons Nalla Venkaṭappa and Erra Venkaṭappa the village of Gonegaṇḍla for their maintenance. Their descendents continued to exercise sway over the place till the Company took it.

1 a. *Kaifiyat of Kappatralla Samsthānam.*

This Kaifiyat describes the founders of the Kotakoṇḍa family mentioned in the previous Kaifiyat.

2. *Kaifiyat of Mutyalapāḍu, Duvvūr Taluq, Kadapa Ilaka.*

King Pratāparudra of Vorugallu, who was on his way to Rāmēśvaram on pilgrimage, halted at this place situated about 10 miles south-west of Ahobalam and constructed temples for Śiva and Kēśava in accordance with his plan of constructing such temples in each and every place at which he halted. He granted a *kāvul* to some ryots of the place for founding a village in the vicinity of the temples. The village thus founded was named Mutyalapāḍu. The *kāvul* for the foundation and development of the village was granted for ten years at the end of which the king levied a *Khandini* of 50 *Kāvēri*-

pāka varāhas per year, which the Redḍis and *Karaṇams* were required to collect from the villagers and remit. The place was under the Vijayanagar kings and the Muslims and later passed into the hands of the English.

3. *Kaiḥiyat of Macupalle (Payakattu-Kasba).
Siddhavaṭṭam Ilaka.*

The village of Macupalle was founded by a certain Maciredḍi in the time of Aravīṭi Bukkarāya Mahārāju on a spot forming the ruined site of the village of Guṇḍlapāḍu. The village fell into ruins during Muslim rule.

4. *Kaiḥiyat of Rāmadurgam, Gullam Taluq.*

In the vicinity of the hill called Rāmadurga there was the old village site of Induvali.

It is believed that the village of Induvali was founded by the Cōḷa kings.

East of the Bhōgēśvara temple in the mountain there is a cave called Kumbhara cave. On the top of the mountain there is an image of Maḥiṣasuramardini.

In later times, near the village of Induvalli a new settlement was founded and it was known as Rāmapuram.

4 a. *Kaiḥiyat of Sondur.*

(Kannaḍa and Mahrattī).

5. *Kaiḥiyat of Nandela, Kurnool Ilaka.*

These pages contain a legendary account of the origin and consecration of the temples of Nāganandi (Nāga Ādisēṣa as Kṣētrapālaka), Śivanandi (Śankara as Kṣētrapālaka), Viṣṇunandi (Viṣṇu as Kṣētrapālaka), Sūrya etc. Thus nine *lingas* were installed (*Navanandis*) in the centre of which was placed Brahmanandi.

6. *Kaiḥiyat of the Ceñcus living in the Nallamalais.*

(Contains an account of the life and customs of the Ceñcus.)

7. *Kaifiyat of the Dāsari Ceñcus living by begging in the villages.*

There were devotees of God Narasimha of Ahobala who belonged to the castes of *Balijas*, *Gollas*, *Boyas* etc., and who became *dāsas* of the god and were branded and initiated as such in the temple by the *gurus*. They donned a particular dress and they moved about begging from place to place in groups of 10 or 20 called *gumpus* led by one of them who was called either a *Samayagadu* or *Duyyam Kondegadu* and who carried a staff, the *Mudrakola*. They took alms in kind or cash from Brahman and Kṣatriya houses and from shops. They submitted their bodies to physical torture. They paid through their leaders *Samayagandlu* a portion of their incomes known as *katnam* to god Ahobala Narasimha in the hands of the *Mudrakartas* of the Vaiṣṇava Jiyangār of the temple. They conducted themselves in strict obedience to those *Mudrakartas* and sometimes they were fined if they misbehaved.

WILSON, p. 441, No. XVIII (10 Sections)

TAYLOR, Vol. II, 555, No. 18, 816 (L. No. 637)

SHELF No. 15-3-13 (L. R. Vol. IV).

1. *Kaifiyat submitted by Rāmanāyanivāru, the Pāḷeyagūr of Caṭṭivaripāḷem in the Gurramkoṇḍa District.*

Our original ancestor, Venkaṭappa Nāyani Kumāra Peda Timma Nāyanivāru of the Rekarlu Acyuta gotra (?), a resident in the kingdom of Goikonda was given by Acyuta Rāya some lands as *sarvamānya*. Subsequently, he stayed at the court of the king for a year in which period he was made the Sardar of the *Ryot-militia* (i.e. *Raya Rāṇuva* ? *Rytu Rāṇuva*) and paid a liberal salary.

The land thus brought under cultivation was being enjoyed by him.

Subsequently, his son Nala-Timma Nāyaḍu enjoyed the *Jāgir*. His sons Ralla Koṇḍama Nāyuḍu, Venkaṭapa Nāyuḍu, Timma Nāyuḍu Siddhama Nāyuḍu succeeded to the enjoyment of the *sarvamānya* estates which they subsequently partitioned among themselves.

In the time of Venkaṭappa Nāyuḍu, when the whole region came under the administration of the Sahebs of Kadapa, the portion that came to our share viz, the Cadivaripāḷeyam, was assessed at the annual *Peshkist* of 200 *gadzas* which has been paid by us regularly.

In later times, during the regime of Bahadur, we continued to cultivate the Pāḷeyam and pay the dues regularly. In the time of the Company, we have been enjoying the salary fixed by them and paying the *Peshkist* regularly.

2. *Kaifiyats of Diguva Maduvuguntla and Eguva Maduvuguntla prepared by Timmappa Nāyaka and Venkaṭappa Nāyaka respectively.*

In olden times our ancestors of the Kulam Śekarakula (family) Peda Musala Nāyuḍu and Cina Musalanāyuḍu, sons of Nala Timma Nāyaka who lived at Talupula Muttha village, were granted some forest land as *Jāgir*. They settled at the spot, dug tanks and wells and brought lands under cultivation.

They were followed by their descendants Nala Musala Nāyudu and Nala Timma Nāyudu (under taking such as *Kattubadi Koluvulu*) who were in the enjoyment of the estate. Subsequently, the estate was divided and the government at Cuddapah fixed the *peshkist* of the *Jāgir*.

3. *Account of the Pagoda of Añjanēyasvāmi east of Puliveṇḍala Kasba in the Kadiri District.*

The temple was founded by sage Vyāsarāya. The arrangements made for worship and festivals in the temple lasted till the end of the Mayana rule. After the advent of Bahadur, some more facilities were made and the *Amildar* was directed to pay from Government funds for the expenses of certain festivals in the *Daśara* and in the *Dhanurmāsa*. The service-*mānyams* bestowed upon the *arcakas* were maintained in tact. In the time of Tipu Sultan from the year Vijaya the same arrangements continued. After the advent of the Company the arrangements were maintained in tact and the food-offerings and worship continued as usual.

4. *This is an account of the Pagoda of Cennakeśavasvami at Paterapallepatnam.*
5. *This is an account of the Pagoda of Venkaṭācalapati east of Puliveṇḍala Kasba.*
6. *Account of the village of Duvvapāḍu in the Dupāḍu District*

This village was founded by king Pratāparudra in Kolukula's time in commemoration of the destruction of wild spotted deer. After a brief Muslim rule the Company confiscated it.

7. *Account of Turumilla village in the Kamman district.*
8. *This is an account of the Pagoda of Mokṣēśvarasvāmi in Mokṣagaṇḍam in the Cumbam Taluk.*
9. *Account of the Buḍdevolu village in Cumbam Taluk.*

This village came into existence south of Anantarājapuram *agrahāram*. After a brief Muslim rule the Company took it over.

10. *Account of Munulapāḍu in the Griddalūr District.*

As this was built at the behest of an ascetic called Munīśvara it came to be known as Munulapāḍu. One Kamanaboyani Kaminedu and his descendants ruled over this place. Later on the Velugōti Chiefs were in possession of the place. Subsequently it went to the Moghuls of Golkonda. Finally it went to the Company.

WILSON, p. 442, No. XIX. (7 Sections)

TAYLOR, Vol. III, p. 556, No. 19, C.M. 816 (L No. 550)

SHELF No. 15-3-12

(L.R. Vol. XXXVI)

1. *Account of Paḷgunṭapalle, Pollalaceruvu Samut, Griddalur Taluk.*

Gundla Brahmēśvaram is situated about 24 *kos* south of Śrīśaila mountain. At a distance of about 12 *kos* south east of it is the village of Racarla, on the north west borders of which there lay a big rock (*Pāluguṇḍu*). Two ryots of the names of Pāpireḍḍi Pulla Redḍi and Venkaṭareḍḍi came to the place, founded the village with the necessary *kavul* or lease-deed.

The manuscript gives some more details about the place which are not however historically useful.

2. *Kaḥfiyat of Anumānapalle, Pullalaceruvu samut of the Griddalur taluk.*

In the times of the Rāyas of Vijayanagar, Bommi Redḍi founded a village nearby on the spot of land granted to him on lease by the Redḍi and Karaṇam of the village Turmilla. The village was named Anumānapalle after Hanuma Redḍi. Later it was under the Muslim rulers till it passed on into the hands of the East India Company.

3. *Account of Gunampāḍu and Mahādēvapuram in the Griddalūr taluk.*

In Śaka 1342, Mahāmaṇḍalēśvara Vobirāju Nṛsimha, ruler of Anegondi erected a shrine at the mouth of the cave near the place where the Valkata takes its rise and in the vicinity of the shrine a village of the name of Gunampāḍu was founded.

The place continued to be under the Vijayanagar rulers like Kṛṣṇadēva Rāya and Tirumala Rāya, and later it passed into the hands of the Muslims and the English East India Company.

4. *Account of Akaviḍu in the Griddalūr District.*

5. *Account of Akkapalle in the Griddalūr Taluk.*

6. *Account of Puḷḷaloceruvu in the Griddalūr taluk.*

(The above three *Kaifiyats* which are duplicates of those contained in Manuscript No. 15-3-11 have been summarised.)

7. *Kaifiyat of Kasba Rudravaram in the Griddalūr District.*

This village was founded by Pratāparudra. Later it came into the hands of Vijayanagar kings.

WILSON, p. 442, No. XX. (15 Sections)

TAYLOR, III pp. 557-8, No. 20 C.M. 817 (L. No. 612 15 Sections)

SHELF No. 15-3-58.

1. *Kaifiyat of Tallamarpuram.*

This village came into existence in a locality in Davorru taluq abounding in palm trees and so came to be called as Talla maripuram. It continued as an *agrahāra* till the collapse of Vijayanagar rule. It was subject to depredations during Muslim rule and finally it went into the hands of the East India Company.

2. *Kaifiyat of Chiyyapāḍu, Divvūru taluq.*

Originally named Jiyyapāḍu it was later on called as Venkaṭa-rāyasamudra after the name of Venkaṭapati Rāya, the then ruler of Penugoṇḍa. Details of grains grown in the place are furnished.

3. *Kaifiyat of Kamanūru.*

It was so called after the name of one Kamana. The hamlet attached to the village are detailed.

4. *Kaifiyat of Komāra Anantarājupāḷam, Monrayapallu.*

Contains statements of assessment and produces in the place.

5. *Kaifiyat of Somapuram.*

Contains statements of assessment and produce in the place

5a. *Kaifiyat of Sarvireḍḍipalla.*

It was named after its founder Sarvaya by name. The statement of assessment as finally made by Col. Munro is furnished.

6. *Kaifiyat of Gaddamayapalla.*

It was granted to one Kāñci Kēśavācārya a learned scholar. It has only details of different assessments of the place made from time to time.

6a. *Kaifiyat of Nanganūripallu.*

It was granted to one Appakoṇḍa Somayājulu as *śrōtriya*.

7. *Kaifiyat of Gopālapuram.*

It was found on the grant of a *sanad* by one Muhammad Shah Farak Niraji Padavi Alamgir to Luigoji Sangarāju. Rates of assessment are detailed.

The other Kaifiyats in the manuscript viz. of Neravadu Erraguntlapalle, Regulu, Kyatavaram, Budidepāḍu, Tummalapāḍu, Mahādēvapuram, Bhakarapurary, Venkupalle, Kodanḍarāmapuram, Sarvāgrahāra, Somayājupalle, Ravelūru, Madūru, Kallūru, Vellāḷa Bhavānīśankarapuram, all of them in the Duvvūr taluq, contain only the origin of the villages in the form of grants, the rates of periodical assessment therein and construction of wells, tanks etc.,

WILSON, p. 442-3. No XXI. (14 Sections).

TAYLOR, Vol. III, p. 558 No. 21 C.M. 818 (L.N. 598)

SHELF No. 15-4-25.

Local Records Vol. IX.

1. *Kaifiyat of Pasuvula. (Pasupula).*

Near the mountain of Sēṣācala, in the neighbourhood of Gandikōṭa, is the temple of Ahobalēśvara Vira Narasimha. Tradition is that Pasupula was the abode of Jains, long ago. For a time Tribhuvanamalla ruled the place as is borne out by an inscription, in the village of Pedamudiyam, in Jambulamadaka taluk, Halī Pargana and dated in Śaka 1046.

The place later was held by the Vijayanagar and Muslim rulers.

Later the Company came to authority and Col. Munro utilised the revenue of this and four other villages for public benefit.

5. *Kaifiyat of Medidine.*

Medidine lay to the north of Pasupula. It was under the administration of Ghandikōṭa sima in Udayagiri Rājya.

During the period of Kṛṣṇadēvarāya, there lived a certain Tadiparti Mādhava Bhatlu, who had four sons, Nāgam Bhatlu, Mallibhatlu, Cittu Bhatlu and Rāma Bhatlu. Nāgam Bhatlu was a man of great learning and was patronised by Kṛṣṇadēvarāya, for a long time. He was given the village of Medidine, as *Sarvamānya* by Kṛṣṇadēvarāya, and it was renamed Kṛṣṇarāyapuram.

Medidine was offered as gift to Cennakēśava svāmi Perumāḷ for celebrating the Daśamī Mahōtsava. The stone inscription which records the grant is found at the Āñjanēya shrine there.

Till the end of the rule of the Rāyas the Brahmans continued to enjoy the village. During the Muslim rule, the village was under Peda Pasupula Samut, and continued to be so till Ś. 1773.

6. *Kaifiyat of Kotapāḍu*

To the south of Pinākinī, is a mountain called Svarnagiri, which lay to the south-west of Siddavattam, the southern gate of Śrīśaila. It was then known as Paidikōṇḍa. Like other villages it was under Vijayanagar and later passed into the hands of the English East India Company.

7. *Kaifiyat of Ponnappalli.*

To the south of Śrīśailla, near Siddhavaṭam, and to the east of Pinākinī, was a land of forest. A *Kāpu* of Pakanāḍu cleared it and founded a village. Some days later when it was treated as a sub-division of Siddhavaṭam, it came to be called Ponnappalli.

8. *Kaifiyat of Pattūripāḷem.*

When Sāḷuva Narasimharāyadēva Mahārāya was governing Vijayanagar, there was under him a Sardar Vamkara Kumaradhuli Basināyudu of the Patra caste. One Sameta Vira Narasimharāju was then governing Peraniṣṭa. He developed bad relations with the government and so migrated to a place near Lamkamala. He built a tank called *Rājula ceruvu at Gundala*, where he settled and stationed his army. He built three forts (1) Doranala (2) Bagadi Kanama and (3) Jilela, each of which was fortified and strengthened with his army. The Jagirdar Dhuli Basinaya, was called upon by the then ruler, Narasimhadēva Mahārāya and was ordered by him to defend these tracts against the aggression of Sambēṭa Vira Narasimharāju. Accordingly Dhuli Basinaya entered Kamalāpura and declared the fight.

Unable to oppose, Vira Narasimharāju left for Udayagiri. Dhuli Basināyudu was at Kamalāpuram, and was protecting the passage of Bhara and other villages, with the assistance of a large number of men.

Basi Nāyudu died, and was succeeded by his son Peda Ramgapa Nāyudu, and later his son Musali Nāyudu. During the reign of Kṛṣṇadēva Mahārāya, Musalināyudu rose in rebellion against the Government but failed in his attempt. Musali Nāyudu later conveyed his apologies to Kṛṣṇadēvarāya for his conduct. He then pleaded to the ruler that he was not able to resist the inroads of Ramgapatirāju, a member of the royal dynasty, who was governing at Jillela. Kṛṣṇadēvarāya authorised Musali Nāyudu to found a village for himself, in between Puṣpagiri and Peraṇipati in Duvvūr. Later the area became a subah of Mayana Abdul Nabi Khan.

During the period of the rule of Abdul Nabi Khan, the Nawab of Cuddapah, Pattūr was brought under Channūr taluk. The *Peshkas* payable to government was fixed as 250 *varahās*. Later Abdul Halim Khan of Cuddapah appointed Basinaya and Bodinaya, at the head of the Fauz, in the village. They continued to hold office till S. 1700, *Viḷambi* (1778 A.D.) i.e., upto the close of the reign of Nawab Halim Khan. Bahadur subsequently became the ruler of this and he took 450 *varāhas* for these places.

In Ś. 1708, Parābhava, the same system continued under Tippu Sultan. The village of Pattūr was plundered later by the Mahrattas. During the period of the rule of Tippu Sultan, 518 *varāhas* per year were taken by the government. In the same manner, till the year *Saumya*, A. D. 1789, the village was under the Sultan, and under the Golkonda Nijamalli Khan from *Sādhārāṇa* A. D. 1790 to Siddhārtī 1721 Śaka, A. D. 1799. Later it passed into the hands of the Company.

11. *Kaifiyat of Siddhavaṭam.*

The manuscript first gives the legendary history of the place.

In the Siddhēśvara temple, in the fort of the *Kasba* of Siddhavaṭam there is an inscription in Tamil, the first line of which mentions "Tribhuvana Cakravartī". After passing successively into the hands of Vijayanagar and Muslim rulers the place came under the Company.

12. *Kaifiyat of Yemparala.*

Karakakoṇḍa lay to the south of Mallekoṇḍa, near Siddhavaṭam. Its neighbourhood consisted of forests, inhabited by wild beasts. Peda Vira Mallarāju and Cina Vira Mallarāju, who were brothers, occupied the area.

The place came to be popularly known as Pañcalingala Kona. In the neighbourhood, lived the hunters (*Kirātakulu*). There Peda Vira Mallarāju founded a fort and a *Basti*.

This spot subsequently developed into a town, where every house came to possess a *linga*. The Vira Śaiva cult began to spread widely. A temple for Bhairava was installed. The doors of that temple, so say the people were made of bronze. Peda Vira Mallarāju and Cina Vira Mallarāju, both of them, were in the fort. This *kasba* came to be called Lingalakōṭa, and subsequently as Yemparala.

Under Pratāparudra of Oragallu, this village formed part of Siddhavaṭam, in Udayagiri rājya. Later, Vira Śrī Bukkarāyala Hariharadēvarāyala, Prauḍhadēvarāyala of Vijayanagar ruled there.

Mirjumla, a Sardar under Alamgir Padshah conquered the Matla chief and occupied Siddhavaṭam. He ruled Siddhavaṭam of which the village formed part.

Later came to authority Sadulla Khan, Nawab of Arcot. Rājā Kēsari Singh and Rājā Patte Singh were his agents and acted as the Khilledars of Siddhavaṭam. Later Mocamiyya was the head of the administration under the Mayana Nawabs of Cuddapah.

His adopted son Saravar Khan ruled over Siddhavaṭam. He granted Yemparala as Jāgir for a period of three years to Matla Peda Venkaṭarāmarāju of Cittavolu Samsthāna. In *Syabhānu*, Halim khan the Nawab, took over the village and in Śaka 1701 ruled Siddhavaṭam including the village.

Subsequently, Bahadur occupied Siddhavaṭam. He ruled, till *Subhakrit*, through his deputy Joganna of the Malneni paṭṭaṇa. During the period of Tippu Sultan, Imain Beg was deputed to govern Siddhavaṭam and he remained in authority till *Sādhārāṇa*. In *Śōbhakrit*, *Caitra*, *Su*, 16 the village was plundered by Syed Muhamad Saheb, the son-in-law of Alim Khan. While he was at Baddevolu, he was attacked by Tippu's agent Sardar Kammandu Khan, at Baddevolu. As a result, the former stationed Bira Malli khan as the head of the *Subah* of Cuddapah. From there he proceeded to Śrirangapatam, via Benganapalli.

In Ś. 1659, Hammu Miyya, the Nawab of Cuddapah, was governing at Siddhavaṭam. His deputy who was doing *Pārupatyam* at Bukkayapalli Yemparala was a Brahman named Gōpālarāja; as the dues payable to Narasingarāju and Cannarāju the Matla Chiefs, ceased to be paid, a certain Cennappa was deputed by them to kill Gōpālarāju. The latter was at Dandala Timmayapalli. He was pursued and finally murdered at Lingalakōṭa.

After the end of Tippu's rule, came to authority a certain Afiz, a Sardar under the Moghul subordinate the Nizam of Golkonda. He held Siddhavaṭam. It was held subsequently by Rājā Candulāla, then Himmat Lala, who ruled till *Phalguna*, as a subordinate of Bahadur. In *Raudri*, the Company came to authority and held it till Ś. 1732, *Pramōdūta*, *Kārtika* *Su*. 10.

MANUSCRIPT NO. 124

WILSON, p. 443, No. XXIII (14 Sections)

TAYLOR, III, p. 559, No. 23. C.M. 820 (L. No. 561)

Shelf No. 15-3-38. (L. R. Vol. II, where only portions of the manuscript have been restored.)

1. *Copy of the ancient Kadjan leaves discovered by a Purohit, Cennumbhatlu Brahman of Koilkuṇṭṭa district at Joladarasi*

2. *Kaifiyat of Kalugotla*

This contains a list of the *mānyams* held by several Brahman families, the Reddis, *Karaṇams* and other village servants, in the Koilkuṇṭṭa taluq; these were granted to them by different kings and chiefs at different dates. The name of several measuring rods such as *Kakivarighada*, *Goshavaraghada* etc., are given. The two sections above refer to the same record.

3. *Copy of palm-leaf records in the possession of the agrahārikas of Bhimuniṭṭa*

This is a record of gift of land on the borders of the villages of Kaṇjali and Kumasamudram and foundation of the village of Bhimuniṭṭa.

4. *Copy of record (Kavile) in the possession of Cennampalle of the Nandavaikiki family the Karaṇam of Cennampalle Koilkuṇṭṭa taluq.*

5. *Timmanāyanipēṭa Kaifiyat*

(This is a chronological history of the rulers of Cuddapah before and after the Muslim invasion).

(N. B. The events relating to the foundation and the later history of the village are given in short sentences event by event with date marked).

1. The village was founded by Ghandikōṭa Pemmasami Timma Nāyudu and was named after him as Timma Nāyanipēṭa.

2. A fort around the village was constructed by Nandela Peda Kumāra Rāghavarāju in Śaka 1620, *Bahudhānya*, *Phālguna* su. di. 10.

3. The following chiefs have made war on the fort :—

(1) In Śaka 1673, the Mayana Nawab Gannu Miyya laid siege to the fort and raised in only after receiving money from the defender Komāra Rāghavarāju.

(2) While Kṛṣṇamarāju was ruling, Jhamsar Bhayi, on behalf of the Mayana Nawab, attacked the fort in Śaka 1686, and after fighting for seven days made peace with Kṛṣṇamarāju and retreated.

(3) In Śaka 1695, when Nandela Nārāyaṇarāju was ruling the country, Basalat Jung of Ādavāni and Hussain Ali of Benaganapalle jointly attacked the fort and took it. Basalat Jung retired after handing over the village to Hussain Ali Khan.

(4) Hussain Ali held the fort for three years when it was once again taken possession of by Nārāyaṇa Rāju. The Nawab of Cuddapah, then sent one Siddhulal at the head of a force against the fort which he took in Śaka 1698, *Durmukhi*, *Vaiśākha*. But he immediately handed over the village to Nandela Nārāyaṇa Rāju and retired to Cuddapah.

6. *Govindinne Record.*

The *agrahāra* of Govindinna was granted to Brahmins by king Praudhadēvarāya in Śaka 1284 (A.D. 1352) *Subhakrit*, *Śrāvaṇa* *ba. di.* 3. Monday.

(The rest of the *Kaifiyat* contains the list of the donees including temples etc., and the extent of land held by each of them.

7. *Savudaradinne Kaifiyat.*

The village of Savudaradinne grew out of a small settlement east of the Janārdanasvāmi temple at Kalumalla *alias* Kovilakuṇṭa where a few *saudars* or *saudagars* fixed their abode. It was successively in the occupation of Vijayanagar kings and Hande chiefs, before it passed into the hands of the English East India Company, with the occupation of the Cuddapah Subha by Col. Munro in the year Raudri.

8. *Ravanūr Kaifiyat*

The village of Ravanūr situated 5 miles north of Kovilakuṇṭa was granted as *agrahāra* to the Brahmins of Togarichedu by king Kṛṣṇadēvarāyamahārāya. It is stated that, when the Muslim conquered the country, the administration of the Koilkuṇṭa and the Kandanolu- *simas* were carried on by Sōmabhūpāla of Gadwal.

When the subah of Cuddapah was bestowed upon Abdul Nabi Khan by Dawood Khan while the latter was proceeding to Golkonda, this village along with several others in the Koilkuntla-*sima* was granted as *jāgir* to Abdul Khuddus Khan. It was in the time of Mayana rule that a Muslim turned a *Mastan* and died at this village and a tomb was raised at the site where he was buried. His *Daraga* became famous and many people used to make pilgrimage to the place. In course of time Bahadur and Tippu and later the Nawab of Golkonda ruled the country. Finally, the Company obtained the country.

9. *Gundipāpala Kaiḥiyat.*

A certain Kapu by name Pāpayya of the family of Gundavūru is stated to have founded a village in his own name east of the river Pāleru during the time of Harihara of Vijayanagar. The village subsequently came to be included in the Koilkuntla taluq. In later times the Nandiyāra chiefs, to whom Sadāśiva granted the Koilkuntla *sima* as *Nāyankara*, held charge of the administration of the village. In the time of King Sriranga of Penugonḍa Hande Siddarāmappa, who held the Koilkuntla taluq as *Nāyankara*, enjoyed the village. The Hande chiefs were dispossessed of the territory by the Muslims of Golkonda, who occupied this whole region including Cuddapah. During the administration of Alamgir Padshah, a certain Siddhi Shukur conducted the administration of these regions. He granted to Ailamarāju-Pyaramarāju, the *Dēsāyi-mānyam* of fourteen villages in this taluq.

During Mayana rule at Cuddapah, Abdul Khuddus Khan enjoyed the village as *Jagir* and on his behalf Abu Khan Sherwani Ahmad conducted the affairs of the village. Abdul Khuddus Khan's son Raphan Miyya inherited the *Jāgir* from his father but he was soon deprived of it by Abdul Halim Khan, who made over the village to his sister Pāpā Bibi.

In the year Jaya, Basalat Jung plundered the village along with Revanur. Soon after, Pāpā Bibi granted to Dēsāyi Gopālayya the lease of the village for proper cultivation.

Bahadur and Tippu Sultan subsequently became masters of the region and their administration lasted till Sādhārāṇa when the Golkonda Mughul forces led by Asad Ali Khan *alias* Muzaffar Mulk invaded the country and occupied it, after winning the battle of Gullasingavaram, west of Vemulapāḍu against Bahadur's forces led by Qutub-ud-Di Khan.

In the year Raudri the country came under the rule of the Company.

10 Uyyālavāḍa Kaiḥiyar

The site where Uyyālavāḍa now stands is considered to be very ancient as it is believed that Agastya consecrated a temple for God Śiva at the place. In the time of King Pratāparudra of Warangal the site which had by then grown into a village was granted to God Narasimha of Ahobala for Uyyāla service to the God and consequently the village acquired the name of Uyyālavāḍa.

When king Kṛṣṇarāya was ruling at Vijayanagar, the village was granted to the king's servant (*Udigamvāḍu*) who granted to God Ahobala a piece of land on the occasion when king Kṛṣṇarāya after having conquered the Gajapati and set up a pillar of victory had returned to Ahobalam.

In the time of Acyuta, the village was granted as *sarvamūnya* to a Drāviḍa Brahmin, Dakṣiṇāmūrti. Subsequently, the Nandyāla chiefs who held the Koilkunṭla *sima* as *Nāyankara* under Sadāśiva were in charge of the administration of this village which was confiscated to the state on the death of the original donee.

In later times, when the Badshahs of Golkonda were ruling over the country, a certain Majjihari Pāpireḍḍi, a resident of Kanala who had done meritorious services to the Badshah was granted the village as *Jagir*. The descendants of this Pāpi Redḍi later obtained more villages and they began to pay a fixed *peshkist* also to the Mayana rulers of Cuddapah to the extent of eight thousand rupees. A certain lady of this Majjihari family Pāpamma by name founded a hamlet on the outskirts of the village. After the lapse of several years, Malla Reddi and Varada Reddi the descendants of Papi Reddi quarrelled and partitioned the Jagir villages between themselves. Malla Reddi obtained Allūru, Kampamalla, Lingamdinne, Rāmapuram and Sangapatnam and to Varada Reddi's share went Vuyyālavāḍa, Padigepāḍu, Kakaravāḍa, Puccakayalapalle and Jambuladinne. The eleventh village, Vantiyaddupalle was assigned to their sister Pedda Buccamma.

In course of time the village of Uyyālavāḍa developed and several temples were constructed, tanks dug and gardens laid in the village by different people.

Later, Basalat Jung fell upon Uyyālavāḍa with his army and laid siege to the fort.

The Company later occupied the Country.

11. Cintakunṭa Kaiḥiyar

(N. B. The village is stated to belong to Pāṇḍuranga Viṭṭhalēśvara of Kovilakunṭla).

(The first few pages of the *Kaifiyat* contain mythological stories regarding the fame of God Viṭṭhalēśvara.)

In Śaka 1493, while King Vira Pratāpa Tirumaladēva was ruling at Penugonda, Narasingarājūdēvamahārāju, son of Timmadēvamahārāju and grandson of Nandela Narasingadēvamahārāju granted land and other dues in the village of Kopperla in the Renāṭi-sīma, which was in his enjoyment as *Nāyankara* to God Viṭṭhalēśvara of Kovilakuntla.

12. Bodemmanūru Kaifiyat

The village was founded by one of the aunts of King Pratāparudra who was ruling these tracts inclusive of Renāḍu, Mulikenāḍu etc., at a site on the banks of the R. Kumudvati, north east of Ahobalam. The site was very ancient as at the place King Janamējaya is stated to have consecrated the temples of Śiva and Kēśava. The original name of the village at the time of its foundation was Pedayammanūru, named after the founder, who constituted the village into an *agrahāra* and bestowed it as *Bhaṭṭavṛtti-mānyam* upon several Brahmans whom she brought along with her from Warangal.

In later times the Vijayanagar rulers exercised sway over this region. Later it passed into the hands of the Muslims and then the Company.

13. Kampamalla Kaifiyat

While King Hariharadēvarāyalu was ruling at Vijayanagar, a certain Kampāḍu founded a village on the banks of the R. Kumudvati, and gathered several families and made them settle at the place. In a short time the village developed; the king appointed Kampāḍu as the *Reḍḍi* and Potarāju as the *Karaṇam* of the village. In course of time the village came to be known as Kampamalla.

14. Dornipāḍu Kaifiyat (Koilkunṭla taluq)

In olden times king Janamējaya is stated to have founded the temple of Mādhavasvāmi and Mallikārjunasvāmi at a spot on the banks of the River Kumudvati which later came to be called Dornipāḍu.

During the time of the Vijayanagar king Acyutadēva Mahārāja in the year Śaka 1460, Viḷambi, this village was granted as *Ummali* by the king to Rāmappagāru, the son of the elder brother of Bācarasa who renovated the temple of Kēśavasvāmi and made a grant of land to the stone masons.

During the Mayana rule, the village was made over to the *Sāhukār* Mokhim Khan Bodoji, to whom the Nawab Halim Khan owed dues. The *Sāhukār* enjoyed the village for 10 years during which period he constructed a stone fort round it and strengthened his position greatly. The Nawab apprehending danger from him, wanted to dislodge him from the fort and to this end offered to pay up his dues or in the alternative to give him another village as *Jāgir* and asked him to leave the fort. The *Sāhukār* defied the Nawab's orders and prepared to resist. Thereupon the Nawab sent a force against him. The *Sāhukār* finding the Nawab's forces too strong for him surrendered and the Dornipāḍu fort thus passed into the Nawab's hands.

(Then follows the usual account relating to the occupation of the Country by Bahadur, the Golkonda Nawab and lastly by the British. The *Kaifiyat* ends with the usual lists).

14a. Mannevāri Jambuladinne Kaifiyat.

The village was founded by a certain Mannevādu of the Vēlama caste on a spot on the banks of the River Sōmalēru five miles east of Dornipāḍu and situated west of Ahobalam during the time of the Vijayanagar king Hariharadēvarāyalu. The king appointed one Goṁindarāju of the Dēsamrāju family of Brahmans as the *Karaṇam* of the village and bestowed a *mirāsi* on him. Subsequently the Vijayanagar kings ruled over the region.

During Mayana rule over these parts the village was made over as *Jāgir* to Abdul Khuddus Khan along with the entire Koilkunṭla-sima.

During Haider's rule over these parts this village was clubbed with Dornipāḍu and Rudravaram and the three villages were constituted into a *samut* and a certain Valli Khan was appointed to administer the *samut* in the year *Viśvāvasu*.

Later it was taken over by the Company.

MANUSCRIPT No. 125

WILSON, P. 443-4. No. XXIV (11 Sections)

TAYLOR, Vol. III No. 24, C.M. 821 (L. No. 576)

Shelf No. 15-4-22.

This manuscript contains accounts of a number of places among which the account of Śilpagiri or Cippagiri is worth mentioning.

Bijjaḷarāya, the Cāḷukyan king, constructed a fort on the top of a hill. He was a Jain by faith and therefore he lived with a number of Jains there. A number of stone masons (*Śilpis*) lived at the place and hence it is known as Śilpagiri. Bijjaḷarāya made this his capital. This place is also known as Kalyāṇapuram. In Ś. 1430, the ruler at Vijayanagar Vīranarasimhārāya made some additions to the place and in Ś. 1450 Kṛṣṇarāya made further additions to the place. The other particulars are not of historical importance.

WILSON. pp. 444-5, No, XXV. (24 Sections)

TAYLOR, Vol. III, p. 560, No. 25 C.M. 822 (L. No. 632)

Shelf No. 15-3-49.

(Local Records Vol. IV.)

1. *Kaifiyat of Kasba Jammalamaḍugu.*

Situated north of the R. Pinākinī, the village of Jammalamaḍugu obtained its name owing to the fact that there was a *maḍugu* at the place around which there grew a kind of weed called *Jañja* which became corrupted into *jamma*. The Vijayanagar kings exercised sway over this region. Later the Perumasari chief of Gandikōṭa ruled over the place. It was subject to Muslim attacks and was in their occupation too. Later it went to the Company.

2. *Kaifiyat of Kannelūru.*

Situated south east of Jammalamaḍugu, Kannelūru, which had originally been included in the Cennūrsima became on the advent of Muslim rule, included in the Jammalamaḍugu Pargana.

In Śaka 1634, *Khara*, Yassaji Yamaji Bhakarao established an *agrahāra* in the fields belonging to the village.

3. *Kaifiyat of Chennapalle Srōtriyam.*

(This *Kaifiyat* contains an account of the boundaries, fields. etc. of the village.)

4. *Kaifiyat of Torravamula.*

The village was originally granted to Nara Vojjalu as *agrahāra* by king Kṛṣṇadēvarāya of Vijayanagar. After enjoying the village for some years the Brahmans had to abandon the village owing to political troubles.

5. *Kaifiyat of Bestavemula.*

The village was originally granted as *agrahāra* by Nandyala Tīmmayya in the time of Sadāśiva to a certain Telugu author and poet of the Bodicerla family (his name is not given) who dedicated his books *Rāmāyaṇam* and *Prasannarāghavam* to the chief. The village was renamed Prasannarāghavapuram.

6. *Kaifiyat of Kadarabad.*

Situated on the bank of R. Pinākinī this village was originally known as Rājupālem and it included several hamlets.

When Ghaṇḍikōṭa was conquered by Mir Jumla from Pemmasani Timma Nāyaka, this village was granted as *Jāgir* to several *fakirs*.

Later, Mayana Abdul Nabi Khan annexed Ghaṇḍikōṭa and granted the fort to his son Abdul Khadar.

In the time of Muhammad Khan *alias* the Blind Nawab of Cuddapah, Nawab Asaf Jah of Golkonda demanded it from Mayana Nawab. Asaf Jah after granting them Peda Paṣupula and Cina Paṣupula as *jāgir* as compensation, took possession of Ghaṇḍikōṭa wherein he installed Kavi Dillakhān as the Commandant.

Subsequently, one Gannu Miyya, attacked Ghaṇḍikōṭa which was under Kavi Dilla Khan, the subordinate of the Golkonda Nawab. Kavi Dilla Khan agreed to surrender if his garrison inside the fort was paid the arrears of salary due to them and he was allowed safe passage from the fort to Ghaṇḍikōṭa. As Gannu Miyya had no funds to pay them he retired. Mocha Miyya paid the amount and annexed the fort which he made over to his wife Madina Bibi. Kavi Dilla Khan returned with bag and baggage to Golkonda.

Subsequently, the Mahrattas, under Gopalrao and other *sardārs* invaded the country and killed Masjid Miyya, the Cuddapah Nawab, who had occupied the *Subah* in place of Mocha Miyya.

Mocha Miyya again became the Nawab and he concluded peace with the Mahrattas by paying them some amount and yielding them some land. For six months the Mahrattas remained in the country and after leaving some of their troops at Jammalmaḍugu, proceeded towards the east for further conquest. On learning news of their departure Ganni Miyya, who had been kept confined at Kandānavolu by the Pathanis, to whom he owed moneys which he had taken for recruiting men for his attack on Ghaṇḍikōṭa in the time of Kavi Dilla Khan, again started on an expedition to Jammalmaḍugu and Ghaṇḍikōṭa. He defeated the Mahratta garrison at Jammalmaḍugu and drove them up to Kokatam and from there proceeded towards Ghaṇḍikōṭa in the vicinity of which place, at Kadarabad, he lay encamped.

The big Mahratta army, coming to know of this, returned in haste and by the fourth day they fell upon Gannu Miyya's army and plundered it. Gannu Miyya escaped with his life to Pharabag from where he was taken to the fort of Ghaṇḍikōṭa by the servants of Mocha Miyya. The Mahrattas returned to their country.

In the time of Hyder, Igela Syama Rao plundered Kadarabad and later Mira Saheb, Bahadur's general stationed his troops and artillery at Kadarabad and from there attacked Gaṇḍikōṭa which he captured.

The subsequent *Kaifiyat* of the village refers to its occupation by the Nizam and later by the Company.

7. *Kaifiyat of Nyalamutala Sīṭriyam.*

Situated north of Ghaṇḍikōṭa fort near the Agastyēśvara kona the village of Nyalamutala was up to the time of Penmasāni Timma Nayudu in the enjoyment of the temple of Nṛsimhasvāmi on the fort. In the time of Mir Jumla, the village was taken over from the temple and granted to the *Nāyakas* in military service.

8. *Kaifiyat of Beḍadūru.*

The *Kaifiyat* of the village up to the advent of Mussalman rule is a mere summary of the inscriptions found in the village.

On the advent of the Muslim rule the village was confiscated by the state.

The subsequent account of the history of the village confirms the usual details regarding Mayana rule, Moghul rule the invasions of the Mahrattas under Balavant Rao, the invasion of Fateh Saheb, general of Tippu in Ananda, who came by way of Anantapuram and Gutti and the assumption of rule by the Company. The *kaifiyat* ends with the usual lists including hamlets Konarāju-palle and Buriyupalle.

9. *Kaifiyat of Enamalacintala alias Medikurati, Jammalamadugu taluq.*

The first page of the *Kaifiyat* contains a summary of the inscriptions at the place Medikurati which was the original name of Enamalacintala.

The village obtained the name of Enamalacintala owing to the fact that in the old site of the village a new village was founded by Nāgiredḍi of the Erramala Kāpu family.

10. *Kaifiyat of Pottipāḍu inclusive of Donkepalle.*

The *Kaifiyat* contains a summary of the inscriptions of the village.

The hamlet of Donkepalle attached to the village was made into a *śrōtriya-agrahāram* and granted to the Puṣpagiri-matha in the time of the Mayanas.

11. *Kaifiyat of Gandlūru.*

The *Kaifiyat* contains summaries of the inscriptions found at the place and an account of the place under the Muslims.

Later the *Kaifiyat* gives a list of the *śrōtriyaamdars* of the hamlet of Vobulapuram till the advent of Company rule.

12. *Kaifiyat of Vabannapēṭa Śrōtriya.*

The village of Vabannapēṭa was originally founded by Vabanna on the old site of Tiviripāḍp when Pemmasāni Timmanāyūḍu was ruling at Ghaḍṇikōṭa and granted the village to Vabanna as ummalige. Subsequently, when Mir Jumla occupied Ghandikōṭa the village was confiscated to the government.

Later during the rule of the Golkonda Nawabs over this region when Etamata Rao was administering this *subah*, Kondodat, the *amildār*, founded the village of Kondapuram west of Vabannapēṭa and granted it to Tirumala Bukkapatnam Śrīnivāsacārḷu as *śrōtriya-agrahāra* for 15 *varāhas* per year. The two villages became separate independent villages.

13. *Kondipuram Śrōtriya.*

The village was originally granted to Brahmans on a *śrōtriya* of 15 *varāhas* by Kondodat. At a later time Akkumūri Narasanna Pantulu, the *Amildār* of Jammalamadugu granted to the same *śrōtriyaamdars* a *dēśavandam* grant for having dug canals from the river Citrāvati.

14. *Kaifiyat of Anantapuram.*

This is a summary of the inscriptions found at the place.

15. *Kaifiyat of Pendlijuvvi.*

Contains summaries of a *sanad* in the possession of the *śrōtriyaamdār* of Timmapuram and of an inscription at the latter village, both relating to the founding of the Timmapuram *agrahāram* in the fields belonging to Pendlijuvvi and its grant as *śrōtriya*.

15a. *Kaifiyat of Lavanūru.*

Contains a summary of the inscriptions at the place among which are a few old Telugu inscriptions. The narrative portion of this *Kaifiyat* relating to Mughul and Mayana rule contains nothing new.

16. *Kaifiyat of Venekekaluva.*

This *Kaifiyat* contains in the beginning a summary of the inscriptions at the place. The subsequent portion relating to its administration by Pemmasāni Timma Nāyaka and thereafter by the Moghuls and the Mayanas till the advent of the Company contains no new information.

17. *Kaifiyat of Muchumarri Śrōtriyam.*

Contains summaries of inscriptions found at the place.

18. *Kaifiyat of Gaṅgāpuram.*

Contains summary of an inscription of Kṛṣṇarāya.

19 to 24.

Palm-leaf *Kavile* in the possession of the *karaṇam* Sivaramayya of Tollamaḍugu containing the *āyakattū* of the villages of Tollamaḍugu, Cennapalle Timmanāyanṭpēṭa, Boyalatādiparti, Uppalūru and Peda Venuturla.

This contains a descriptive account of the extent of the villages, their boundaries, fields, tanks, wells, etc., and contains nothing of historical matter.

WILSON, p. 445, No. XXVI. (12 Sections).

TAYLOR, III, p. 561, No. 26, C.M. 824 (L. No. 593).

Shelf No. 15—4—33.

(The *Kaifiyat* of the 12 villages given in this volume were composed by a person who could not speak his own language to make it intelligible to others. He commits awful blunders even in colloquial tongue. Spelling mistakes are abundant in the volume. The reader's difficulty is enhanced by omissions throughout caused by worms, etc. The historical information given as such by the writer is awfully bad and against all the facts of history as gleaned even in his days (that is about 1810) by the writers of other *Kaifiyats*. The sections do not tally with Wilson's list.)

1. *Kaifiyat of Prabhuvulaviḍu.*

Prabhuvulaviḍu lies on the eastern bank of the river Sagili 30 miles north-east of Siddhavaṭṭa, south of Śrīśaila. On the bank of the river there is a temple of Cennakēśava erected under orders of Janamējaya. A Cōla King restored the dilapidated temple of Cennakēśava in the village and added few more shrines of Jambukēśa, Gopāla, Mallēśvara and Vīrabhadra on the east, south-west and north of the old temple respectively. The village was given free to god and Brahmans, later on as an *agrahāra*.

Oḍḍe kings (Oddra kings) had their palaces in this place once. An inscription found in the deserted village Pantiviḍu of Baḍḍavelu taluk, which lies $2\frac{1}{2}$ miles north of this village reads in old Kannada script that when Nallasiddhi was ruling the world and Oḍḍe chiefs, some Reddis gave land to god Siddhanātha on the new moon day. This Nallasiddhi was a Cōla king and as an evidence to his lineage the inscription dated 1081 noted in *Kōṭapati Kaifiyat*, Siddhavaṭṭam taluk, attests to the statement. Among the Oḍḍe chiefs Brahmanāyaka was the overlord. He was called Prabhuvula Brahmi Reddi.

5. *Kaifiyat of Tiruvengalapuram.*

On the north of Prabhuvulaviḍu there was a village called Tangedipalle. Pola, the bearer of umbrella in the service of Kṛṣṇa-dēvarāya granted some land near Tangedipalle which was later on called Tiruvengalapuram.

2. *Kaifiyat of Etirājupalle.*

During the time of Matla Kumāra Ananta, a village called Bhadrappaile was founded near the confluence of three brooks Amudalayeru, Tikalayeru and Gundlavagu, and near it a large tank was also made. Bhadrappalle became later on Baḍḍavōle.

5a. *Kaifiyat of Kaluvapalle, which lies on the north of Baḍḍavōlu tank on the west of Velikoṇḍa 2½ miles north-east of Etirājup.l.c.*

When Matla Kumāra Ananta happened to pass through the country near the confluence of three rivers mentioned in the previous *Kaifiyat* erected a large tank founded a village near the canal dug from one or two brooks which fed the tank.

3. *Kaifiyat of Virapalle, Konasamudram, etc. which lie 7½ miles south of Prabhuvulaviḍu.*

30 miles north of Siddhavaṭṭa, there is a place called Dēvarakoṇḍa in the Lankamala hills. A water-fall arising 5 miles east of the place at a spot called Cakirevu falls upon either side of Dēvarakoṇḍa. Just north of it there is the temple of Matsa Lankēśvara installed by Jāmbavān, and a mile south-west of the temple there is the spring of Vibhīṣaṇa above which there is the brook which emerges into a water-fall a mile west of it.

3a. *Kaifiyat of Konasamudram.*

There are two hamlets east of the above village called Nakkala-guṇṭa and Gollapalle. During Sadāśiva's rule this village was given as *nāyankara* to Konamarāju. He effected the construction of a large tank and founded a village near it on the west of it, both the tank and the village having a common name, Konasamudram.

4. *Kaifiyat of Kongalaviḍu.*

On the east of the above village on the west of Sagileru lies the old village of Kongaluvīḍu.

6. *Kaifiyat of Ontimitta.*

There was a hermitage of the sage Mrkaṇḍu within Siddhavaṭṭa country four miles south of the river Pinākinī. The place where the great ṛṣis performed their *homa* or sacrifice is even now called Vibhūti-gundam. In vernacular the hill is called Mokonda. There were two men of hilly tribe called Ontaḍu and Mittaḍu, who secured purest water in a spring and covered it with a slab. Nala-

kampamārāju of Sambēṭa family who happened to approach this spot after a long hunting, saw the pit in which some idols were available and bathing them with milk and took them out. Later on he caused a temple and *maṇṭapa* to be built for the gods. Soon after a village was founded near the temple which was called Ontimitta.

7. *Kaifiyat of Mangammappēṭa.*

Mangamma, in whose name the village was founded, was the daughter of Matla Ananta, who requested him for the foundation of a village in her name. Ananta carried out the wish.

8. *Kaifiyat of Gangapērūru.*

Gangapērūru is accounted for its foundation by a farmer called Gangu. The Jain king constructed temples for Śiva and Viṣṇu (!). Gangu constructed a large irrigation tank also.

9. *Kaifiyat of Pennapērūru.*

Five miles south-east of Siddhavaṭṭa there is a hillock near the hermitage of Agastya. On the hill there is a spring and a temple of Nṛsimha. In the days of Cōḷa prosperity a village called Kāmāk-ṣipuram was made a Brahman *agrahāra* with 360 residents. Later the Jain kings constructed two temples on the south and west of the hillock for Bhairava which are now in ruins. The village decayed on account of the curse of a sage. In course of time a farmer called Perayya founded a new village on the old site and it was then called Pennapērūru as it stands on the river Penna.

10. *Kaifiyat of Kūrmalūru.*

About six miles east of Siddhavaṭṭam on the south of the Pinākini there is a hillock called Kūrmagiri. There is a *Śivalinga* on the hill and idol of a goddess. King Malla, a ruler of the Pottapi country, visited the place and constructed temples for the god and goddess. To maintain the worship, a village, which was newly founded and called Kūrmalūru was given to the god.

11. *Kaifiyat of Nemalladinne.*

Ten miles east of Siddhavaṭṭam there was a forest in which 10 families of hill tribes founded a village. As the place was infested with peacocks the village was called Nemmalagonti. The place was under the Kākatiya and Vijayanagar rulers before it passed into the hands of the Muslims and the English.

12. *Kaifiyat of Koṭṭūru and its Payakaṭṭu including the hamlets, Porupalle and Perlakuṇṭa.*

Twenty miles east of Siddavaṭṭam there was a large forest in which a farmer of Pakanāti family called Yellareḍḍi, who came from the western province and who left his country owing to famine settled, gathering in course of time several more of his relatives who also constructed houses in the village. Later the residents of the place approached the revenue officers and the range which was subject to the kings of Nellore and requested them to grant them lease on certain terms; for the first two or three years nothing was demanded, the lease deed was granted to the residents and the place was then called Koṭṭūr.

WILSON, p. 445, No. XXVII (15 Sections).

TAYLOR, III p. 561, No. 27, C.M. 824 (L. No. 549)

Shelf No. 15-4-38.

1. *Account of Panem Pallapaṭṭu.*

The place was once known as Māṇḍavyāśrama and *aṣṭa Bhairavasthāna*. They are (1) *Asitāṅga* (2) *Ruru* (3) *Caṇḍa* (4) *Krōdha* (5) *Unmatta* (6) *Kapāla* (7) *Bhīṣaṇa* (8) *Samhāra*. The western **Calukyas** ruled this tract. In course of time the Kākatīyas conquered the portion.

Harihara, Bukka and Prauḍhadēvarāya ruled successively. In Prauḍhadēvarāya's time in Ś. 1305 (1383) one Pocam Annari constructed a fort at Panem.

In Ś. 1451 (A.D. 1529) in the reign of Kṛṣṇadēvarāya Vakīti Pedappa, a subordinate, made a gift to the temple at Panyam. Then follows an account of the reign of the Nawabs and other particulars regarding flora and fauna.

2. *Genealogy of Racerla Narasimha Reddi.*

The name Racerla is derived from the fact that a tank is formed from the oozing of water from rocks. The place as an estate was held by one Buddha Reddi in the time of Kṛṣṇadēvarāya. His successors were in subordinate position under the later Vijayanagar kings and Muslim Nawabs. Subsequently, they were under the control of the Banagapalli Nawabs. Afterwards the Company took over the Estate of Racerla. The last scion of the family was Narasimha Reddi who was a pensioner from Company's Government in Ś. 1733 (A.D. 1811).

3. *Śivapūr.*

The name is derived from the fact that many Śaivas lived there. It was under the Duvūr *Pargāna* in the Vijayanagar times. Podela Lingappa held the place in Company's time. One Bhimalinga Reddi constructed a small village known as Bhimalingapalle. The Muslims had their own village Turukalapalle. All these are adjoining this village.

4. *Gode Gūḍūr.*

This is a new village which came into existence during the time of the Cuddapah Nawab. This was known as Kodaṇḍarapuram in the time of Mutyala Rangappa. In the Company's time it became the Company's property.

5. *Jagannāthapuram Śrōtriyam.*

A part of the above village was at one time under the control of one Jagannāthācārya a Vaiṣṇava and hence the name.

6. *Rūpanagūḍi.*

One Vobala Rāju cleared the forest and constructed a temple in the name of Rūpēśvara and hence the name Rūpala Guḍi or Rūpana Guḍi. There is a temple of Durgā, and it was destroyed by Gosayees for taking the treasures. One Jayarāmi Redḍi occupied the village, but the Company took it from Jayarāmi Redḍi.

7. *Harivaram.*

In this place Īśvara Dēvarāya son of Timma Dēvarāya constructed a temple to Janārdana Hari and hence the name. In the time of Aḷiya Rāmarāya, Lakṣma Redḍi held it. His son Vīra Naraśa Redḍi constructed a fort. It became a *subha* in the Nawab's time and the Company took it from Narasimha Redḍi, the last man who held the village.

8. *Pottipāḍu.*

One Potta Redḍi caused a village to be constructed in his name and hence the place came to be called Pottapāḍu or PottiPāḍu. Nothing historically important is noted in the manuscript.

9. *Guṇḍimalla.*

Two Gollas Kampāḍu and Gundāḍu founded two villages in their names. One is known as Kampa Halla and the other Guṇḍumalla. The subsequent history is related in Kampa Malla or Kappa Malla-*kaifiyat*.

10. *Injēḍu.*

This is the place where Ilvala, the Rākṣasa of the *Rāmāyaṇa* fame lived and hence the name Ilvaluni Cēḍu — Injēḍu. In the time of the Kākatīyas, this was well known, and Kṛṣṇadēva Rāya and Acyuta Rāya caused temples to be constructed at the place. They later founded the Vēṅkaṭanātha temple. Afterwards it came into the

possession of Matlavāru. It was under Narasimha Redḍi in the Company's days.

11. *Peda Yemmanūru.*

A village adjoining the above. It was under Narasimha Rēḍḍi in Company's days.

12. *Suddamāla.*

The name is derived from the fact that there is a pond surrounded by chalk i.e., *sudda* in Telugu. The tradition is that sage Agastya established an image of Narasimha here. A temple was constructed at the place in the time of Bukkarāya. Nothing historically important is noted afterwards.

13. *Mavulūru.*

Once the abode of Ilvala and Vātāpi of *Rāmāyaṇa* fame. In the time of Cōḷa Rāya the village was formed. Renga Redḍi held it in the Company's days.

14. *Gudladurti.*

There were many temples in the village. It was an *agrahāra* in Śrī Rangarāya's time.

15. *Revenue of Alemkoṇḍa division.*

This section deals with the revenue accounts in the Nawab's time.

MANUSCRIPT NO. 129

WILSON, pp. 445-6, No. XXVIII (4 Sections).

TAYLOR, III, p. 561, No. 28, C.M. 825 (L. No. 633).

Shelf No. 15—4—23.

1. *Kaifiyat of Bukkasāgaram and Anantasāgaram and of the tanks in them.*

An elaborate account with many variations is found in 15—3—17.

In the village of Nandavaram(?) a Brahmin called Singappa, (He is called Dakorāju of the Nandavarikavet in 15—3—17, and he is stated to have been a resident of Orūru, west of Dēvarakoṇḍa) was living with his wife Melamma. After a long time of their happy life by the grace of Goddess Camundēśvari, a son was born to them who was named Cikkappa. After the death of Singappa, the mother and the son finding that they could not get on in this village came to Vijayanagar in the south, which was then ruled by Bukkarāju.

He became closely associated with the treasury. He founded in course of time five villages and also a tank called Bukkasayanam.

15—3—57 (Restored Volume).

(N.B. No. 15—3—11 sect. 7 written in Kannada script contains the latter portion of the *Kaifiyat* of the Hande chiefs.)

Title:—*Kaifiyat of Bukka Rāyasamudram and Anantasāgaram containing a history of the Hande chiefs of Anantapuram.*

N.B. This is edited with slight amendments and printed with the heading 'The wars of the Rājas being the History of Anantapuram'.

Translated into English

By

Charles Philip Brown

Madras:

Printed at the Christian Knowledge Society's Press:
Church Street, Vepery.
1853.

The Telugu text is printed again by the Vavill Press. It is known by the name of *Bukkapaṭṇam and Anantasāgaram Kaifiyat*.

2. *Kaifiyat of Pulimalla.*

The village of Pulimalla was granted for the maintenance of the temples of Cennakēśava and Venkatēśvara. After passing through various hands it went to the East India Company.

3. *Kaifiyat of Ranganātha temple in Pulivendla.*

It is said king Māndhātā built the temple of Ranganātha and installed the God therein. During the reign of Kṛṣṇadēvarāya the temple was converted into a *Divyasthala*. Then follows particulars regarding festivals of the temple.

4. *Kaifiyat of Āñjanēya temple on the west of Pulivendla village.*

In the days of Gaṇḍikōta Timma Nāyuḍu, a temple with Bakara and Pagoda i.e., *Gōpura* was constructed on the west of the village along with the erection and installation of Āñjanēya shrine.

24 *varāhas* were paid to meet their maintenance and a portion of customs tax at the rate of 6 *varāhas* (that is 12 *māḍas*) was also allowed. In the days of the Mayana family government only 12 *varāhas* were granted for a year. Haider reduced the amount and paid 6 *varāhas* of Pandramodi. The customs duty was allowed as usual. The villagers of Pulivendla were paying daily $\frac{1}{2}$ *ruka* during *Kārtika* month and the Vaiśyas of the bazaar were paying a similar amount in the *Mārgaḷi* month. This continued till the Company took over the Country.

WILSON, p. 446, No. XXX (6 Sections).

TAYLOR, III, p. 562, No. 30, C.M. 827 (L. No. 585).

Shelf No. 15—4—21.

1. *Prattikoṇḍa Kaiḥiyat.*

The village of Prattikoṇḍa came into existence in the time of Harihararāya and Cikka Voḍayāru. The village is situated on a high level, and in the lands adjoining the village *parutti* or cotton seed was grown abundantly and hence the name.

The village became the *Jāgir* of one Konēṭirāju, who was serving under the Vijayanagar kings as a subordinate. After many generations, one Vēnkatarāju became the *Jāgirdār*, and he saw the possibility of constructing a fort on the high level of the village. He accordingly constructed a fort, and another village round the fort sprung up, and it is known as Koṭṭapatti Kondarājula Pattikoṇḍa. The old name Prattikoṇḍa has fallen into disuse.

2. *Udarippakoṇḍa Kaiḥiyat.*

Udarippakoṇḍa is on the south-east bank of Pennār, nearly in a straight line between Handy Anantapur and Bellary. Udarippakoṇḍa derives its name from “Uddalikāśramam”. Uddalika is a famous Ṛṣi and this is the place where he lived. On the south-east of the village there is a place called Antaraganga, in which there is a temple known as Cennakēśvarasvāmi temple consecrated by Janamējaya.

In the time of Vijayanagar kings, the place came into the hands of the Jenne family. Subsequently, it passed into the hands of the English. It was assessed by Colonel Munro.

3. *Kharupuli Kaiḥiyat.*

The name Kharupuli is derived from two words Karri Yeddu and Pulla Yeddu. The presiding deity of the village is Virabhadrasvāmi. The place was originally the seat of the famous Agastya, who constructed three temples for *trimurtiṣ* Brahmā, Viṣṇu and Mahēśvara. But in course of time this became a jungle and in it was constructed a village called Dēvarāyapuram. Afterwards it became an *agrahāra*. The river Sudravati flows through Maddikeri and Nemaḱalla and joins the Tungabhadra there.

The other sections are not historically useful.

WILSON, pp. 446-7, No. XXXI (13 Sections).

TAYLOR, III, p. 562, No. 31 C. M. 828 (L. No. 619)

Shelf No. 15—4—16.

1. *Kaifiyat of Rāchapēṭa.*

The village is said to have been founded by king Janamējaya. After the rule of petty chiefs for a long time it went to the hands of the Company.

2. *Kaifiyat of Maḍḍikera.*

It came into being during the time of Tirumaladēva Mahārāja. It was under Muslim and Mahratta rule and came under the Company.

3. *Kaifiyat of Asparli.*

The section deals with the history of the place from its legendary origin during the reign of king Janamējaya to the time when it was under the Vijayanagar kings, Muslim rulers and Mahratta chiefs. Later the Company took it out.

5. *Kaifiyat of Acchahoḷe, Adavani district.*

King Parīkṣit is said to have granted this village as an *agrahāra*. During the Vijayanagar rule the village was plundered by the *Pālaiyagārs* of Dēvadurgam. In Fasli 1210, the Company took out the administration of the village.

6. *Kaifiyat of Vobaladēvarapalle.*

It was founded in Śaka 1554, by one Koṇḍama Nāyudu. His successors ruled the place for some years. It was last held as *Jāgir* or administered directly under the *Sarcar*.

7. *Kaifiyat of Erraguḍi.*

It was founded during the time of Vijayanagar kings and a temple for God Rāmēśvara was constructed there.

8. *Kaifiyat of Kuntamūru.*

King Dēva Cōḷamahārāja is said to have founded this village. It was originally called Dharmapuri but later when it fell into ruin it became known as Kukkatūru. It was renovated by a Golla chief Tammapa Nāyaka and came to be called Kunkonūru. Many raids into the place are mentioned.

9. *Kaifiyat of Rājūlamandagiri, Pañcapālayam taluq.*

King Janamējaya is said to have constructed a temple here and Cōla kings are said to have ruled over it. The original name of this place was Madunygiri but the Venkatadēvarāju who ruled the place changed it to the name Rājūlamandagiri.

11. *Kaifiyat of Terarikellu Pañcapālayam taluq.*

The origin is legendary and attributed to Sri Rama on his return from Lanka. It is stated to have been under the sway of some Yādava rulers. It passed on subsequently to the chiefs of Katakōṇḍa. After being ruled by some local chieftains, Muslims and Mahrattas it went into the hands of the Company.

12. *Kaifiyat of Halebīḍu, Gulyam taluq.*

Originally it was called Halarāya paṭṭaṇam. A Cōla king is said to have constructed a temple for God Ahobalanātha in this place. When Cōla rule came to an end the village fell into ruins.

13. *Kaifiyat of Holālagondi, Gulyam taluq.*

It is stated to have been granted as an *agrahāra* to the Jaina preceptor Kundakundācārya. Jaina *basadis* and images are mentioned, to have been installed at the place. One Dāsavarma Dēvarāṣa, a subordinate of king Tribhuvanamalla of Kalyāna ruled over the place. Pratāpa Cakravarti Jagadēkamalla and Nissan-kamalla Parakramarāya succeeded him respectively. The Vijayanagar kings held sway over the place for some time. The place fell into a state of anarchy and ruin owing to the depredations of the Pālayagār.

Sections 4 and 10 are not traceable.

WILSON, p. 447, No. XXXII. (2 sections)

TAYLOR, III, p. 562, No. 32 (C.M. 829 L.No. 552)

Shelf No. 15-3-29. (L.R. Vol. 15).

(N B. There is a Mahratti Document facing ms. page 62).

1 and 2 :— Kaiṣiyat of Ghaṇḍikōṭa hill fort and the surkaiṣiyat or provincial account of Jammalamadugu taluq :—

After giving a legendary account of the place the work says that the first of the kings that ruled over it was Bhimatu Cōḷamahārāja whose inscription is found at Mudiyaṃ in the Jammalamadugu taluq, written in the Haḷa-Kannada characters.

He was followed by Bhuvanēkammalla, the 'lord of Kalyāṇapura'. His successor was Jagadēkamalla. During the reign of his successor Trailokyamalla, he made Vellūr in the Kamalāpuram taluq his headquarters and ruled this region. His subordinate Kākarāju was appointed to administer the region of Mulikināḍu śima. Kākarāju, who was holding office in the Karnāṭa śima in the valley of the Tungabhadra, came over to Mulikināḍu śima acting on the king's orders. Kākarāju then constructed in Ś. 1044 a fort around the site of Gandi* and since then the place became famous as Gaṇḍikōṭa. Further the Kaiṣiyat wrongly construes the occasion of the fight as the result.

Subsequently, during the reign of Kākatīya Gaṇapati, the village of Gangapuram in the Mulikināṭi-śima was granted to God Vaidyanātha of Puṣpagiri in Śaka 1176, according to an inscription at Gangapuram in the Kamalāpuram taluq.

It was during the reign of this king that Brahmarākṣasa Siddhayadēva mahārāja, son of Bhīmadēva mahārāja lay encamped at the head of a large army at Somasīla, twenty miles east of Siddhavaṭṭam when Jannugadēvamahārāja met him in battle at Somasīla and killed him.

Subsequently when the Kākatīya Pratāparudra was ruling at Waraṅgaḷ his subordinate Ambadēva came on an invasion of these

*An elaborate account is given of the construction of the fort which contains many improbable and highly fictitious and imaginative details.)

parts and after defeating the Voḍḍe Kings who had their headquarters at Vallūru in the Kamalāpuram taluq, established himself at the place.

Tripurārīdēva, who was ruling these parts, in course of time became powerful and refused payment of tribute to King Pratāparudra. Thereupon Pratāparudra besieged Tripurārīdēva and his supporters at Ghaṇḍikōṭa where he had set up the standard of revolt and taken up his stand and soon brought them to subjection. Subsequently, the King's commander, Mahārāya Paṭṭasāhini Somanāyaka was appointed to hold sway over these regions. When he was ruling from Ghaṇḍikōṭa he granted *śunkams* to goddess Talakaṇṭhīśvari at Dēvagudi and set up an inscription north of the temple recording the gift in Śaka 1231, *Saumya*, *Phālguna* su. 3, Thursday.

Some time later Pratāparudra appointed his son Jutla Yallonka Gonkareddi as ruler of Ghaṇḍikōṭa, Mulikināḍu etc.

Subsequently, when King Basavaśankara (?) (Bavaśankara is a title and not a proper name) was ruling at Gutti *alias* Jagatapīḍurgam. Devacōḍa mahārāju conquered the fort of Gutti and in Śaka 1244 founded a tank named Gangasamudram in the name of his mother at Tallaprodutūru and set up an inscription near the Āñjanēya temple at the place. The text of the inscription is given here.

Later when Prauḍha Voḍḍeyalu was ruling Avuku and other places he left an inscription at the Nṛsimhasvāmi temple in the fort at Sunkesula, Jammalamāḍugu taluq.

After the foundation of the city of Vidyānagara on the banks of Tungabhadra by Vidyāranya, Bukkarāya was anointed ruler and during his reign many inscriptions were left by him.

The villages of Vobalapuram and Brahmanapalle were granted as *agrahāra* with the name Vijaya Bukkarāyapuram. In proof of this, an inscription of the time of Sadāśiva mentions this village Vijaya Bukkapuram.

During the reign of Bukkarāya, the territorial divisions of Mulikināḍu and Rēnāḍu were included in Ghaṇḍikōṭa which was included in the Udayagiri rājya. Bukkarāya founded the village of Bukkapatnam after his name at a place $7\frac{1}{2}$ miles west of Ghaṇḍikōṭa, on the banks of the Peṇṇār.

Harihara, Prauḍhadēvarāya, Vijayadēva mahārāja, Mummuḍi Prauḍhadēvarāya, Sāluva Naraśingarāja, Kṛṣṇadēvarāya, Acyutarāja and Sadāśivarāja ruled over this place.

From the beginning of the reign of Sadāśiva, Aliya Rāmarāju son-in-law of Kṛṣṇadēvarāya wielded all powers being officially the *Yuvarāja* and *Sarvādhikāri*. In Saka 14 6, Raktākṣi, the 5 Nawabs of Bijapur, Bidar, Daulatabad and Ahmadnagar who had been paying tribute (?) (*Karabharam*) to the Rāya joined together and fought a battle with Rāmarāju at a place called Rākṣasa Tangaḍi on the banks of the Kṛṣṇa, completely defeated him and his army and marched upon Vijayanagar which they plundered and burnt as they pleased. They fell upon the country, which also they plundered and devastated. Thereupon the country came under Muslim rule and Sadāśiva was given certain territories to rule over. As evidence to his rule in subjection to Muslim sovereignty there are several inscriptions in which the descendants of the Nandyala family are described as ruling over the Ghaṇḍikōṭa *rājya* holding it as *amaram* under Sadāśiva. On behalf of this family, Pemmasāni Timma Nayudu was conducting the affairs at Ghaṇḍikōṭa fort.

Subsequently, the Muslims installed Śrīranga to rule over this region after fixing the tribute payable by him. He was ruling at Penugoṇḍapaṭṭaṇam.

During the rule of this Śrīrangarāya the Ghaṇḍikōṭa region was under the rule of Nandyala Chiefs.

Śrīrangarāya was succeeded by Vīra Venkaṭapatirāju on the throne at Penugoṇḍa and during his rule, the Ghaṇḍikōṭa country was under the rule of the Nandyala rulers. On their behalf Pemmasāni Timma Nayudu looked after the administration of the Ghaṇḍikōṭa region, himself staying at Ghaṇḍikōṭa fort.

During the reign of this Venkaṭapatirāju, while Nandyala Kṛṣṇamarāju was administering the region of Ghaṇḍikōṭa, Maṭli Ellamarāju Dēvacōḍamahārāju, who was holding Pottapināḍu and Pulugulanāḍu, joined the party of Venkaṭapatirāju and fought with Nandyala Kṛṣṇamarāju at Jambulamadaka, and captured him but later pardoned and released him. Koṇḍarāju and Tiruapatirāju who also joined the party of Venkaṭapatirāju were ruling at Siddhavaṭṭam. About this time Maṭli Yallamarāju fought a battle at Vutukūru near Siddhavaṭṭam and captured the fort Siddhavaṭṭam. Anantarāju son of Siddhavaṭṭam dug a big tank there and constructed *prākāra* walls around the Siddhēśvara temple at the place. Anantarāju ruled the regions of Siddhavaṭṭam, Cennūru, Kamalāpuram, Badveli, Pottapināḍu, Pulugulanāḍu etc., and his son Tiruvengalanātharāju completed the constructions in the Siddhēśvara temple at Siddhavaṭṭam.

(N.B. There is a Mahratti document facing ms, p. 62).

Subsequently, Pemmasāni Timma Nāyaḍu became increasingly powerful and independent as the rule of the Rāya weakened. He paid his tribute to the Muslims independently.

When Syed Mira Husain *alias* Neknam Khan was appointed *Subahdur* of the Karnatic, Pemmasāni Timma Nāyaḍu who was holding charge of Ghaṇḍikōṭa was paying the *Peshkist* regularly.

During the reign of Alamgir Padshah, Mir Jumla was appointed to take charge of the administration of the south as *Vazir* and he began to reduce the forts of local rulers one by one. While he lay encamped at Mailavaram near Jambulamadaka with his army and artillery force, he sent an ultimatum to Pemmasāni Timma Nāyaka at Ghaṇḍikōṭa demanding his surrender. Timma Nāyudu, refused to surrender stated that he had enough stores and provisions (*rastu*) for twelve years even and invited Mir Jumla to fight. Thereupon hostilities opened and Timma Nāyudu, with a cannon shot from his big cannon, *Rāmabāṇam* in which he had loaded 8 *manugus* of gunpowder, destroyed a part of the army of Mir Jumla. Mir Jumla was obliged to retreat immediately to Goriganūru. For many days Mir Jumla delivered attacks on Ghaṇḍikōṭa but to no purpose. Finally he decided to approach Timma Nāyudu and sent word to him that he would hand over the fort of Gutti to him in case he surrendered Ghaṇḍikōṭa to him. Timma Nāyudu agreed to the offer but stipulated that the Gutti fort should first be handed over to him and his garrison should be first allowed to be established there before he surrendered his fort. Mir Jumla would not agree to this stipulation but assured Timma Nāyudu that he would keep his word. Thereupon Timma Nāyudu, who was counselled by his supporters that it would be to their advantage to effect a compromise with Mir Jumla and accept his terms, decided to leave his fort first. In the first instance, he sent most of the images of the gods, their jewels etc., to Rājuceruvu while the rest of them were buried underground. Then followed by his harem and the army he came down from the fort to the *pēta* (town) below and there awaited the *kāvuḷ* from Mir Jumla for handing the fort of Gutti to him. Just at this moment, Mir Jumla occupied the fort with his troops and when Timma Nāyudu sent message to him asking for the *Parwana*, Mir Jumla, on the advice of those around him who feared that if the strong fort of Gutti was handed over him, Timma Nāyudu would grow very powerful and stated that Hanumanagutti in the Kamalāpuram taluq may be safely granted to him, at the same time keeping the promise, wrote out a *Parwana* granting Hanumanagutti and despatched it to Timma Nāyudu. Timma Nāyudu thus duped.

cursed Mir Jumla, retired in the direction of Dharmāvaram followed by the most trusted of his men. The village of Hanumanagutti came to be enjoyed by several distant kinsmen of Timma Nāyudu.

While Mir Jumla was ruling, Neknamkhan was administering these parts and Zulfikar Khan was the Khilledar of Ghaṇḍikōṭa fort. Nawab Mir Jumla, after establishing his garrison, on the hill-fort, built a palace and well for himself in the *Pēta* and effected several additional construction like fort walls with 24 bastions and gates, *mahals* tanks etc.

During the construction of the fort, the Nawab remarked that when the whole work was completed that fort would become so strong as to make it impossible even for the Padshah to take it. This remark, made in a very casual manner, was understood by one of his close associates as expressive of Mir Jumla's intention to rebel against the Padshah and declare independence and he immediately sent a secret report of this to Alamgir Padshah stating that Nawab Mir Jumla was intending to rule over the Carnatic independently and that he was consolidating his position with this end in view. On hearing this report Alamgir Padshah immediately ordered his recall. On receiving the *Parwana* from the Padshah ordering him to return to the Padshah immediately, Mir Jumla stopped the construction of the fort, which had progressed upto a point which he named Alamgir bastion. He appointed Neknamkhan, son of his mother's younger sister, as his successor and placed under him a picked body of troops numbering four thousand. He made a grant of Mudiyaṁtaluru taluq to him to provide Salary for the army.

Mir Jumla is stated to have converted the *prākāra* walls of the Siddhaēśvara temple at Siddhavaṭṭam into fort walls by constructing bastions on their tops. Then Mir Jumla proceeded to Golkonda from where he wrote a letter to Alamgir Padshah expressing "his decision to go to Mecca wearing a single *Jubba* as he had renounced everything in the world, he having lived and seen *Karma*, *Dharma* etc., and left for Mecca.

During the regime at and occupation of Ghaṇḍikōṭa, by Mir Jumla the temple of Mādhavasvāmi was defiled by cow-slaughter within its precincts. The *agrahāras* belonging to Brahmans and temples were confiscated together with those held under *nāyankara* or *amaram* tenure.

Neknamkhan was conducting himself in strict obedience to the orders of the Padshah. At Ghaṇḍikōṭa he completed the construction

of the Jumma Masjid, the foundations of which had been laid by Mir Jumla. He founded a village called after himself Neknamabad, south-west of Ghaṇḍikōṭa, north of the confluence of the rivers Pinākinī and Citrāvati and granted it as *Jagir* to the Masjid for the maintenance of lamps and the *Khatibas* acting on the orders of Alamgir Padshah.

About this time, the rulers of Golkonda demanded the restoration of the Ghaṇḍikōṭa fort to them. This was refused by Neknamkhan who increased the garrison therein by adding 600 troops. To the 600m *Purabjis* (soldiers,) engaged in service on cash payment who were stationed in the fort, salaries for six months were in arrears. The others viz, *nāyakas*, of the fort and the four thousand troops were maintaining themselves on the *Jagir* village granted to them. These *Purabjis*, who were engaged in service on cash payment, finding their salaries were not paid, closed Neknamkhan's *Devadi* (gate of his palace) and locked it. When Mir Saheb, Neknamkhan's son tried to come out of the *Devadi* the *Purabjis* who collected to cause a disturbance (*Danga*) at the gate forcibly pushed him inside. Full of rage, Mir Saheb delivered several blows with his *Burya* (?) on the *Purabjis* who got into a rage and returned his blows with their iron *sotha* as a result of which Mir Saheb died on the spot. Neknamkhan, on learning this, was stricken with sorrow but could not take any action against the *Purabjis* for he felt that he had been the cause of the trouble as he had not paid them their salaries. But his Muslim generals and soldiers joined together and after closing the two gates of the fort, turned the two cannon which they had under their control on the fort against *Purabjis* and began to fire. A great battle ensued between the Muslim and the *Purabjis* and after prolonged fighting in which there were many deaths, the *Purabjis* were all killed to a man.

From the time of Mir Jumla, the government at Ghaṇḍikōṭa was termed the *sarkar* and to the jurisdiction of this *sarkar* belonged several *Paraganas* of which Jammalamadugu taluq was one.

When Zulfikar Khan was administering at Ghaṇḍikōṭa, Akkaṇṇa Mādaṇṇagāru were (?) the *Adhikāradakṣas* at the court of the Tanisha of Golkonda and Podi Lingappa, a Brahman, was appointed the *Subahdar* of the southern country. During this period, the *taluk* of Jambulamadaka was constituted; and Rango Raghunāthapantulu was appointed to perform the duties of *Tarafdar* and *Mahallatihayadarpa* (?) of Jammalamadugu. He is mentioned in a gift-deed in the possession of *srōṭṛiyamdar* of Gopālapuram, Kāñcanapalle Kondalārāyaḍu dated Śaka 1604, *Dundubhi*, *Āsvayuja* su. 15. The following are the *sanads* and inscriptions of this period.

On Zulphikar Khan, the Padshah bestowed the title of Sossaratajung. Subsequently, when Dawood Khan was the Subahdar the Khilledar of Ghaṇḍikōṭa was Muhammad Sakhi Khan. He was holding the post of *Khilledar* during the reigns of Alamgir Padshah and Muhammad Shah Padshah. About this time Mayana Abdul Nabi Khan marched against Ghaṇḍikōṭa and stationed half of his troops at Diguvapatnam and the rest at Gundlūru, west of He opened the attack on the fort by volleys of shots from his cannon and the fighting and seige went on for six months. The besieged became short of provisions. The Khilledar Muhammad Sakhi Khan opened negotiations with Nabi Khan with a view to concluding peace offering to surrender the fort in case Nabi Khan paid the six month's arrears of salary due to his troops in the fort and intimating his determination to fight to the last man in case the offer was not accepted. Abdul Nabi Khan accepted the offer where upon Muhammad Sakhi Khan sent a bill for 2½ lakhs of rupees which Nabi Khan brought on camels and placed it at the Hanumantarāya temple east of the Ghaṇḍikōṭa fort. Muhammad Sakhi Khan took possession of the money and with that paid off the salaries of his troops, vacated the fort and retired to Golkonda.

Abdul Nabi Khan, established his garrison at Ghaṇḍikōṭa and retained all the generals and troops that had been in service at Ghaṇḍikōṭa previous to his occupation. He made his son Abdul Khadar Khan the *Jagirdar* of Ghaṇḍikōṭa. Thereupon Abdul Khadar Khan took charge of the fort and the forces consisting of 4000 infantry, 4000 cavalry, and 24 elephants. He built the Rangamahāl and Naubat Khana and other buildings in the fort. He removed the cannon, *Mādhava Cakram* which had been mounted on the bastion near the Mādhavasvāmi temple and mounted it on another bastion which he constructed and named after himself west of the Alamgir bastion. He founded a village Kadarabad north of Rāju pālayam north of the River Penṇar and built a fort with bastion there.

Subsequently, when Mayana Abdul Muhammad Khan *alias* the blind Nawab, the elder brother of Abdul Khadar Khan, eldest son of Abdul Nabi Khan was the Subahdar of Cuddapah, in Śaka 1662, the Mahratta general Raghoji Thatte Sing conquered and plundered the country with the exception of Ghaṇḍikōṭa fort which he could not capture. Subsequently, Nawab Asaf Jah came to Ghaṇḍikōṭa and sent message to the Subahdar of Cuddapah that he and his Zenana desired to visit the fort. Accordingly arrangements were made for their visit and all the males inside the fort were asked to vacate. After inspecting the fort followed by his Zenana, Asaf Jah

intimated to the blind Nawab that as the fort had once belonged to the Padshah, he desired to establish his garrison in it. The blind Nawab asked for some status for the three sons of Abdul Khadar Khan, i.e., Ganna Miyya, Gaffur Miyya and Cinna Nawab who were staying at Ghandikōṭa fort. Asaf Jah thereupon granted them the villages of Pedapaśupula, Cinapaśupula and Ulavalapalle as *Jagir* and installed Kali Dillakhan as Khilledar of Ghandikōṭa and retreated to Golkonda. Kali Dillakhan, the Khilledar, administering on behalf of Asaf Jah, maintained the troops in the fort.

The blind Nawab held office as Subahdar of Cuddapah from Śaka 1658 to Śaka 1669. He was succeeded by Mosam Khan *alias* Moche Miyya, son of Abdul Nabi Khan and during the period when he was Subadar the fort of Ghandikōṭa continued to be held by the Khilledar Kali Dillakhan on behalf of Asaf Jah. When in *Pramōdūta*, Nasir Jung lay in camp with his army at Puduṣceri below the pass and when along with him this Mocha Miyya and Himmat Bahadur, the Nawab of Kurnool, together with their respective armies, who had joined him were in camp together, an incident took place. When all the sardars and generals of the army paid obsequence to Nasir Jung in the manner of an inferior to his superior after announcing their entrances Himmat Bahadur paid his respects in the manner of a friend on equal status. Nasir Jung took objection to this. Himmat Bahadur felt insulted and immediately insulted Nasir Jung in his turn. Immediately, Nasir Jung seizing his sword rushed at Himmat Bahadur who was, however, too quick and who escaping from the blow delivered at him, quickly drew his sword and cut off Nasir Jung's head. In the confusion that followed, Himmat Bahadur and Mocha Miyya left the camp and followed by their respective armies retreated to Cuddapah.

Soon after Nasir Jung's death, those generals that were around him thinking that the army would not keep together without a leader, immediately anointed Hidayat Mohideen Khan, the brother-in-law of Nasir Jung as the leader. From there they marched towards Cuddapah and fixed their camp at Rayachoti, south of Cuddapah. The Nawab of Kurnool, Himmat Bahadur marched against Hidayat Mohideen Khan. In the fierce battle that ensued both Himmat Bahadur and Hidayat lost their lives after losing many of their troops. The army of Hidayat Mohideen Khan finding it difficult to stay at the battle any longer retired from the field and marched beyond the Tungabhadra.

Mocha Miyya who was at Cuddapah as Subahdar, finding that the power of Golkonda Nawab had greatly lessened sent Ganni

Miyya, son of his elder brother Abdul Khader Khan with an army to take back Ghaṇḍikōṭa, which had been previously in the enjoyment of Khader Khan. Ganni Miyya marched at the head of his army towards Ghaṇḍikōṭa and lay encamped nearby at Diguva-patnam. The *Khilledar* of Ghaṇḍikōṭa after obtaining the aid of entire forces numbering 2600 and sent him to fight Ganni Miyya Gullu Miyya of Benganapalle placed Gullu Miyya in charge of the At Khadarabad, $2\frac{1}{2}$ miles north-east of Ghaṇḍikōṭa both the armies met and in the indecisive battle that ensued there were heavy losses on both sides. Thereupon Ganni Miyya moved towards Tamatam-kona, east of Ghaṇḍikōṭa and from there began to deliver attacks on the fort.

Kavi Dillakhan finding that the provisions and ammunition in the fort were running short, offered terms of peace to Ganni Miyya stating that he would surrender the fort in case the arrears of salary to his troops amounting to two lakhs of Rupees were paid to him. Ganni Miyya wrote to Mocha Miyya for the amount which Mocha Miyya himself brought and placed at the Hanumantarāya temple, east of Ghaṇḍikōṭapēta. Kavi Dillakhan taking possession of the money, paid off his troops, surrendered the fort and retired to Golkonda quietly.

Mocha Miyya entered the fort and appointed Shekuji as the *Khilledar*. After the lapse of one year, Mocha Miyya granted to his wife Madina Bibi the fort of Ghaṇḍikōṭa and the *Jagir* villages attached to it. The period of the rule of Mocha Miyya lasted from Śaka 1670 to Śaka 1674 (5 years).

Subsequently, in Śaka 1675, Majit Khan, son of Abdul Hamid Khan, the *Jagirdar* of Siddhavaṭṭam and grandson of Abdul Nabi Khan represented to Silim Khan and Bhakara Saheb, two *Sāhukārs* of Caddapah that he had no money to maintain his army, upon which the *Sāhukārs* agreed to pay for the maintenance of four thousand cavalry. They stated that Majit Khan might pay back the amount after effecting conquests and gaining booty. Majit Khan accepted the offer.

Majit Khan started at the head of his army and fell upon Komāra Nāyaka, the holder of the Vemula *samasthanam*. He defeated and took him prisoner and after interning him at Siddhavaṭṭam, he marched against Ghaṇḍikōṭa with the object of taking the fort. He lay in camp at Ponnatōṭa, 5 miles east of Ghaṇḍikōṭa.

Madina Bibi, who was in the fort, sent messages to Ganni Miyya, requisitioning a force of 5000 cavalry and to the *Paṭhānis* to

pay for the troops. Accordingly, Gannu Miyya gathered a force of 5000 cavalry and came as far as Veparala, from where he sent message to Majit Khan challenging him to fight, informing him that as Mocha Miyya had intended to make him (Gannu Miyya), *Subahdar* of Cuddapah, he (Majit Khan) had assumed Subahdarship in a treacherous manner. Majit Khan, who was advised by his followers decided to partition the *Subah* and accordingly granted to Ganni Miyya the taluqs of Tāḍiparti, Yadakki, Karur, Pamadi and Pedakallūru as *Jagir*. Ganni Miyya retired from the place to garrison his new acquisitions. Majit Khan easily captured Ghaṇḍikōṭa made Madina Bibi prisoner and after confiscating to the state the *Jagir* villages of the fort, amalgamated Ghaṇḍikōṭa Haveli taluq and Jambulamaḍugu taluq and appointed Bāla Venkaṭa Reddi as *Amil*.

Thence Majit Khan marched against the Chiefs of Awk(?) and after fighting with them at Uppalapāḍu for six months succeeded in obtaining the fort of Awk(?) on *Kovul*. From there he marched to Ballari, Maḍakasīrvi, Śrīrangapaṭṇam, Kōlār and returned to Siddhavaṭṭam by way of the Bharmahal Country.

On his arrival at Siddhavaṭṭam, the Sāhukars demanded repayment of the amounts paid by them as salaries to the 4000 cavalry troops during these four years, in all amounting to a crore of rupees. in accordance with the Deed of agreement (*Kharar-nama*) entered into by Majit Khan at the time of his anointment. Majit Khan replied that he would pay half the amount immediately and the balance later. To this the Sāhukars would not agree and with the troops, to whom they had been paying salaries, adopted a menacing attitude in front of the Siddhavaṭṭam fort. Majit Khan replied with his gun fire and finding that he would not be able to withstand the Sāhukars and their army any longer, he sent a message to the Mahrattas who had at that time stationed themselves on the banks of the Krishna offering them a crore of rupees if they helped him out of the difficulty and punished the rebels. The Mahratta forces numbering a lakh of cavalry on receiving the message, came towards Siddhavaṭṭam and fixed their camp at Kaḍapa Bugga from where they sent message that if they were paid first, they would attack and punish the rebels. Majit Khan would not agree but stated that he would make the payment after they drove away the rebels. The Mahrattas refused the offer and remained inactive. But on reflection, they offered to engage in action if they were paid half the amount in the first instance. Majit Khan was unwilling to pay even this amount and thereupon the Mahratta army, without meeting the Sāhukars and their force took their stand at Bandikanama, 4 miles east of Kadapa and decided to fight against Majit Khan. Finding

his position insecure, Majit Khan came out of the Siddhavaṭṭam fort followed by 1000 cavalry troops met the Mahrattas in battle and after severe fighting lost his life on the *Saragastu* day during *Mohurram* festivities in the year *Īśvara*.

Majit Khan was the *Subahdar* of Cuddapah from the years Śaka 1675 *Śrīmukha* to Śaka 1679 *Īśvara*. The Mahrattas who put an end to his rule, plundered the Country. They released Mocca Miyya who was in prison and raised him as the Subahdar of Cuddapah. They demanded a crore of Rupees for their services upon which, Mocca Miyya, who was penniless, handed over to them instead, the six taluks of Gurrankoṭṭa, Rāyachūti, Puliveṇḍala, Vempalle, Paravapaḷla and Jambulamaḍugu which they held for six months.

When Gannu Miyya, with a few of his followers was staying at Jambulamaḍugu, his creditors took him prisoner and interned him at Kandanavōlu. Although Mocca Miyya granted the fort of Ghaṇḍikōṭṭa to his wife Madina Bibi as *Jagir* the taluk was under the control of the Mahrattas, who greatly harassed the ryots by collecting the *Dandugas*.

At Jambulamaḍugu, a Mahratta force of 300 was stationed, Madina Bibi sent message to Gannu Miyya asking him to proceed to Ghaṇḍikōṭṭa fort with 500 cavalry and before he arrived at Ghaṇḍikōṭṭa an event took place. Abdul Aziz Khan, a kinsman of the Mayana Nawab Mocca Miyya, who had been appointed *Khilledar* of Ghaṇḍikōṭṭa by Mocca Miyya and who was acting under the orders of Madina Bibi, gathered a small force of cavalry and came out of the fort and stationed himself near the Panakana-palle tank, west of Khadaraba. The Mahratta force which had been stationed at Jammalamaḍugu came out of the place and proceeded against the *Khilledar*. As they neared him, the *Khilledar* let go an arrow from his bow which entered one of the Mahratta horses through its mouth and came out of its back. On noticing this the Mahratta force, out of fear, retreated to Jammalamaḍugu in haste. They raised their garrison from Jammalamaḍugu and while retreating by way of Cuddapah were hotly pursued by Gannu Miyya as far as Kakaṭam. The Mahratta force succeeded in making good their escape and joined the main Mahratta army stationed at Pārśi and Chendalūru in the east. On hearing this, the main Mahratta army, consisting of 20 thousand cavalry marched towards Ghaṇḍikōṭṭa and on the fourth day fell upon Gannu Miyya's army and plundered it after killing a few. Gannu Miyya and Cinna Nawab escaped on their horses and made way to Ghaṇḍikōṭṭa where they were received

and taken in. The Mahrattas after plundering the country, returned to their home dominions.

The period of rule of Mocca Miyya as the *Subahdar* of Cuddapah lasted from Śaka 1680 to 1682 *Vikrama*.

He was followed by Halim Khan, son of Majit Khan as *Subahdar* of Cuddapah. During his regime, Nawab Nizam Ali Khan was proceeding with an army towards the west by way of the *Gandi* at *Ghaṇḍikōṭa* fort and Halim Khan interviewed him. On his return to Golkonda Nizam Ali Khan placed a small force at the disposal of Sayyad Miyya, the younger brother of Halim Khan with which, Sayyad Miyya began his career. He lay in camp at Cinna Paṣupula and sent for Gannu Miyya whom, on his arrival, he sent to Siddhavaṭṭam. At Siddhavaṭṭam Halim Khan put Gannu Miyya to death by administering poison.

Sayyad Miyya fell upon the *Pāl* *yagārs* of Nosam whom he defeated and effected a treaty with them by which Ranga Redḍi the *Pālayagār* of Nosam agreed to pay money. Ranga Redḍi incited Saravara Khan, the adopted son of Mocca Miyya to go and fight with Sayyad Miyya. In the fight that took place between them Rammu Miyya and Saravara Khan lost their lives. Thereupon Ranga Redḍi effected a permanent peace with Sayyad Miyya (*kavul*).

Sayyad Miyya proceeded from there to *Ghaṇḍikōṭa* which he entered. The *Jammalamaḍugu taluq*, came to be enjoyed by him as *Jagir*. In the year *Khara*, owing to feelings of enmity, Halim Khan sent poisoned clothes to Sayyad Miyya, who on wearing it died soon after at *Jambulamaḍugu* in *Khara Māgha su. Di. 11*.

Bālavenkata Redḍi was appointed *Amil* of *Jammalamaḍugu taluq* and Makhana Miyya, the adopted son of Majit Khan was appointed *Khilledar* of *Ghaṇḍikōṭa*.

In the year *Viḷambi* Mir Saheb, deputed by the Nawab of Hyderabad, came to these parts at the head of a large army numbering 4000 cavalry and lay in camp at Etūru, 8 miles west of *Ghaṇḍikōṭa* and demanded the surrender of the fort of *Ghaṇḍikōṭa*. The *Khilledar* refused to surrender, upon which Mir Saheb left the place and subsequently joined (?) Bahadur who came on an invasion of these parts, and in the same year (?) (*Vikāri*) Bahadur captured the fort of *Siddhavaṭṭam* and took Halim Khan prisoner to *Srīran gapatnam*. About this time the *Khilledar* who was holding the *Ghaṇḍikōṭa* fort on behalf of Halim Khan was Rustum Khan who was informed by Halim Khan through a messenger to hand over the

fort to Bahadur and the fort was placed under the charge of Mira Saheb.

The period of rule of Halim Khan as *Subahdar* of Cuddapah lasted from Śaka 1683, *Viṣṇu* to 1701 *Vikāri Caitra su. Di. 15*.

Bahadur now assumed rulership of the Cuddapah Subah. He established his garrison at Ghaṇḍikōṭa releasing the erstwhile Khilledar of Halim Khan. In the other forts of the *Subah* captured by him. Haider placed his troops and removed the previous *nāyaks* of the place from service and took them to Śrīrangapatnam. The Khilledar of Ghaṇḍikōṭa appointed by Bahadur was Mir Jamlaud-Din.

The *Nāyaks* of the forts who had been taken to Śrīrangapatnam were kept there for two months and then sent back to hold their respective offices in their forts. It was during the rule of Bahadur that several cannons brought from Banaganapalle, Rudravaram and other places were mounted on the Ghaṇḍikōṭa fort. A force of 4000 infantry was kept in the fort.

Mira Saheb constructed two bastions to the fort. The rule of Bahadur lasted from Śaka 1701 *Vikāri* to Śaka 1704 *Subha krit*.

During the rule of Tipṇu Sultan son of Haider, several renovations were made to the fort. The following Khilledars held charge of the fort during the rule of Haider and Tipṇu Sultan. (1) Mir Jamal-ud-udin, (2) Mir Ali Raxa, and (3) Syed Murtiza. Tipṇu's rule lasted from S. 1705, *Subhakrit* to Ś. 1712, *Sādhāraṇa, Kārtika* month i. e., 7 years and 8 months.

Subsequently, Sardar Baramahal (?) who came from Golkonda and Asad Ali Khan of Banaganipalle lay encamped at Dommara Nandyāla, 8 miles north east of Ghaṇḍikōṭa, Asad Ali and his army moved from the place and took their stand at Peddakonatettu where he was met in battle by the troops which had come down from Ghaṇḍikōṭa. The battle soon developed into a severe fight. Unable to withstand the onslaught, the Nizam's army retired to Diguva Dommara Nandyāl. Subsequently, Sardar Haḥi of the Nizam's army marched towards Siddhavaṭṭam and besieged the fort. Baramahal sent a message to Sardar Haḥi recalling him and with their forces jointly attacked Ghaṇḍikōṭa. They took the *teṭṭu* of Ghaṇḍikōṭa from where they proceeded towards the *Pēṭa* of Ghaṇḍikōṭa to the east of which near the small tank they fixed their battery and cannon and began to open fire on the fort sending nearly four to five hundred shots a day. While the storming of the fort was being maintained in this manner, the villages of Ghaṇḍikōṭa and Jammala-

maḍuga taluqs fell one by one into the hands of the Nizam's sardar, who placed garrisons at suitable places.

Ghaṇḍikōṭa yet remained to be subdued and Tippu Sultan, was inside the fort directing operations for the defence. He closed the gates of the fort thus shutting out the 4000 troops that had previously sallied out to fight—Asad Ali Khan and to whom he did not pay their salaries. This force retired eventually to Śrīrangapatnam. The four thousand men inside the fort held out and fought strenuously for six months after which the Khilledar of the fort Syed Murtuzakhan and Asaf Syed Allauddin joined together and sent message to the Nizam's army that they would surrender if they were allowed safe passage outside the fort with all their belongings to the country beyond. The fort was thus handed over to Hafiz, and the Khilledar Syed Murtuza repaired to Śrīrangapatnam. The Sultan Tippu had him hanged to death as he took him for an erstwhile rebel. Asaf Syed Allaud-din, who had much money of the *Divanam* with him, went to Golkonda. Hafiz placed a strong garrison in the fort and himself departed to Gurramkoṇḍa, where in attacking the fort he lost his life.

The fort of Ghaṇḍikōṭa was not conquered during the rule of Asad Ali Khan of Banaganapalle. Subsequently, during the rule of Nizam Ali Khan, the following *Killedars* held charge of the Ghaṇḍikōṭa fort. Hafiz Subahdar, Siddi Salim Khan during the time of Dilawar Doula. Khadar Saheb, Syed Khatal, Khadar Saheb during the time of Amin Saheb and Candulala

Of these Hafiz, Amin Saheb and Candulala were the *Subahdars* of Cuddapah. The rule of the Moghuls lasted from Śaka 1712 to Ś. 1722. During this period the *Subahdars* of Cuddapah were Hafiz, Asad Ali Khan of Banaganapalle, Arab Amin Saheb, again Asad Ali Khan, and Candulala.

Subsequently, the English Company established their rule over Cuddapah in Ś. 1722. Their English Sardars stayed at Ghaṇḍikōṭa fort for six months and this number was slowly reduced to 1000, 100 and finally to 20 Police constables. On account of the disbanding of the garrison on the fort, the merchants had no business to transact and they therefore left the place. The place is now in ruins and is included in the Jammalamaḍugu taluq in the administration records.

(The following few paragraphs describe the *Konas* around Ghaṇḍikōṭa with which the account of Sanjivipalle is given).

Kaifiyat of Sanjivipalle :—

During the time of Sadāsiva, when Pemmasāni Timma Nāyudu was holding charge of Ghaṇḍikōṭa fort, a *Karnagolla* Erra Boyada son of Potti Vobana Boyadu founded the hamlet Naraboyanipalle. About this time, these *Karnagollas* were paying marriage dues to the state and the poor among them who could not pay the marriage tax of 101 *māḍas* remained unmarried till old age. The king Sadāsiva realising their hardship reduced the amount to 16 *māḍas* and ordered that Naraboya be paid some dues on the occasion of every marriage that took place in the *sīma* of Ghaṇḍikōṭa. These dues were :—(1) one *ruka*, (2) one *munta* of rice, (3) and other small items like nuts etc., and conveyed the gift through a copper-plate charter dated Śaka 1468, *Parabhava*, *Kārtika* su. 5, Friday.

(A copy of this record has been given in a separate manuscript book).

During the time of Mir Jumla, Sanjivanāyaḍu of the family of Naraboya held the post of *Nāyaka* in the fort. He founded the village Sanjivapalle. It became his *amaram* village.

During the time of the Company the village was confiscated to the Sarkar.

Kaifiyat of Kōṭṭalapalle :

Situated 2½ miles west of the above village, this village was founded by Durvāsi Subba Dasari of the family Kōṭanāyaka under the orders of Sayyad Miyya Saheb in Śaka 1693, *Khara Māgha* su. Di. 5. Subbadasari erected sheds or *kōttas* at the place and accordingly the place came to be known as Kōṭṭalapalle.

WILSON, pp. 447-8 No. XXXIII. (11 Sections)

TAYLOR, III. p. 563, No. 33, C.M. 830 (L. No. 694)

Shelf No. 15—4—26

1. Account of the Pedda Pallepalem in the taluq of Siddhavaṭam.

In the times of Śrī Vira Venkaṭapati Rāvuḷu of Candragiri in Śaka 1518, Koṇḍarāju Tripatirāju gave off Siddhavaram, founded a village after the name of his father Pedda Nāyuḍu and granted it to the brothers Kade Pāpi Nāyuḍu and Narappa Nāyuḍu who enjoyed it till the time of the East India Company. Full genealogy from Pedda Nāyuḍu is appended to the *Kaifiyat*: Several smaller villages were founded near this Pedda Palle.

2. Account of Maṇḍapalli Pallem which is at a running distance westward from Pedda Palle palem.

When Ciṭṭi Velli Rāju Matla Tiruvengaraō Rāju was ruling in Siddhavaṭam, a village called Maṇḍapalli was founded at the request of Makke Yella Nāyuḍu and his son Yerra Timma Nāyuḍu of Rāmacarla in the north.

Details regarding the boundaries, rivulets, trees, animals, birds, temples and the particulars regarding crops are given.

3. Maṇḍapam Palli Kaifiyat.

When Mummaḍi Acyuta Dēvarāyalu was ruling in Vijayanagar Gutam Kṛṣṇa Redḍi of Citanūr Kornnūr, near Kālahasti founded a village, which was called Rājupālem. His grandson Buca Redḍi built a pavilion (*maṇḍapam*) to the temple of Āṇḍjanēyalu which was near Rājupālem. As he was prospering day by day he latter built a village there and called it Maṇḍapampalle.

4. The Kaifiyat of Kōnarāju Pālem, which is at a running distance eastward from Maṇḍapam Palle.

The village was founded in the time of Sadāśivarāyalu of Vijayanagar by Basi Nāyuḍu. The forest nearby was cut and the village raised there called 'Kōnarāju Palle' after the ruler of Kanda-volu as he granted it to Basi Nāyuḍu.

When Siddhayaṭam was in the charge of Matla Ananta Rāju, the sons of Basi Nāyuḍu, namely, Musali Nāyuḍu and Sesham Nāyuḍu were enjoying the Konarāju Pālem. In the time of Musali Nāyuḍu the village took fire and was destroyed and he re-built it a little northward and it was also called Konarāju Palle.

The genealogy of Yerra Basi Nāyuḍu of Kōnarāju Pālem is given.

Particulars regarding the boundaries, the trees, the birds and the animals are then given.

5. Account of Cintarāju Paḷlipālem.
6. Account of Jakkulapaḷlipālem.
7. Account of Cinnapallamma Nāyuḍu of Gajula Paḷlepālem.
8. Account of Joti village.
9. Account of Brāhmanapalle.
10. Account of Rāmapuram.
11. Account of the 18 villages of the Suggeli Payakatt.

The above seven are not historically important.

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WILSON, p. 448 No. XXXIV. (9 Sections)

TAYLOR, Vol. III, p. 563 No. 34, C.M. 834 (L.No. 619)

Shelf No. 15—3—28.

The sections do not tally with those of Wilson. Sections 2, 6, 7 and 8 are not traceable.

3. *Kaifiyat of Nāgaladinne in Byadara Bilagallu taluk :*

A traditional account of the origin of this village mentions Cinna Boyuḍa and Pedda Boyuḍu, of the Gollar community, who came and settled down near the forest which existed on this site. Cinna Boyiga's son Jatti Boyiga is said to have constructed a few temples and a village called Padatirumalayya.

Once while Katanna and Hanumanna with their families were passing this way in search of service the people induced them to stay there. These Gollars and the Bēḍars obtained from the king the *Gowdiki Svasti* and other offices of this village. While the villagers were consecrating an Āṇjanēya temple they found a serpent and the village there was named Nāgalāpura. The Gollars gradually began to shift to Nāgalāpura and only Bēḍars remained at Belagallu. After Muslim occupation it went to the English.

1. *Kaifiyat of Hirehotūr village in the Gudyam District :*

According to this *Kaifiyat* a number of ancient villages were attached to this since the days of the Cōlas. These were given as *agrahāras* to the village priest who belonged to the family of Lakṣmī Nārāyaṇa and built a Śiva temple in this village. An Āṇjanēya temple was built in the village. The place was later on occupied by the Moghuls. The naming of the Village is attributed to the preservation of a sacrificial fire. Vīrappa Nāyaka got a *maṭha* built in this place and grants were made for the same.

The list of Muslim governors who ruled here is the same as mentioned in the previous *Kaifiyat*.

The *Kaifiyat* ends in the usual way.

4. *Kaifiyat of Kerebeḷagallu.*

After tracing the legendary origin of the village it is said that Jain kings ruled over this region and left a large number of Jain

images in the place. They were succeeded by the Vijayanagar kings, Harihara, Praudhadēvarāya and others. Subsequently, owing to famine and political troubles, the country around Yādavadurga was reduced to a ruinous condition. The place was under the Muslims before it passed into the hands of the English.

5. *Kaifiyat of Hissāru Muruvani.*

In this *Kaifiyat* a traditional account of the village is given. The Eluguḍi village which existed on the west of this village was ruined and became known as Eluguḍihaḷu. Around this site the Gollars built their huts. It was near this site that the ancient village of Muravaṇi existed and this village was built by the people of the former village who deserted their original homes for lack of sufficient water and since the village was built on an old site it was known as Haḷe Muruvaṇi.

The *kaifiyat* gives a list of ancient monuments found in the taluk, and the names of the officers.

9. *Kaifiyat of Mañjale, Nāgaladinne Taluq.*

(Omitted in the contents)

In the reign of Kṛṣṇa Rāya, the Vijayanagar king, it was given as *sarvamānya* for Vibhudēndrasvāmī, a *sanyāsi*. This was taken back after the defeat of Rāma Rāya and Venkannapantha, an officer under Siddi Masud Khan, restored this to Jitāmitrasvāmī. After him there were Yōgēndrasvāmī, Rāghavēndrasvāmī and Upēndrasvāmī. In 1712 A. D. a *sannad* was given by Abdul Hasan Khan. In 1759 A. D. Mustafar Jang gave another *Sannad*. Since this place became a pilgrimage centre Basalat Jang levied tax and afflicted the people.

Next Bhūmēndra Svāmī obtained the *sannad* again at the hands of Gulam Ali Khan of Ādavāni.

A brief description of the income of the *maṭha* and the *brindāvanas* that existed there are mentioned, ending with a list of temples found in the village.

9a : *An account of the Subhagēndrasvāmī maṭham, of the Mādhva religion, at Mangale on the banks of the river Tungabhadra in the Nāgaladinne Taluk :*

It gives an account of Saravajña Rāya's (incarnation of Vāyu, Brahma) birth in Ś. 1095, and later on Upadēśa from Vēdavyāsa, and

his relations with Acyutaprakāśa. The consecration of several Vaiṣṇava images and the innumerable books written by him are described. Padmanābha Tīrtha succeeded him and at Uḍupī a *maṭha* was established. Viṣṇutīrthācārya was made the head of the *maṭha* established at Subramanya. The establishment of the Muḷbāgal and Ānegondi *maṭhas* is then described. A short account of each *svāmī* who succeeded Śrī Madhva is then given.

The line of succession and their period run as follows. (1) Śrī Mādhavācārya (born in Ś. 1095, 54 years; (2) Padmanābha Tīrtha, 17; (3) Narahari Tīrtha, 9; (4) Mādhava Tīrtha, 17; (5) Akṣobhya Tīrtha 17; (6) Jayarāyaru, 21; (7) Vidyādhirājaru, 4; (8) Kavindra, Tīrtha, 41; (9) Vāgēśa Tīrtha, 30; (10) Rāmacandra Tīrtha, 33; (11) Vibhudendra Tīrtha, 48; (12) Jitāmitra Tīrtha, 21; (13) Raghu-nandana Tīrtha, 27; (14) Surēndrasvāmi, 11; (15) Vijayēndrasvāmi, 56; (16) Sudhēndrasvāmi, 38; (17) Śrī Rāghavēndra Rāyaru, 42; (18) Yōgēndrasvāmi, 17; (19) Surēndrasvāmi, 4; (20) Sumatēndrasvāmi, 32; (21) Upēndrasvāmi, 3; (22) Vādēndrasvāmi, 22; (23) Vasudhēndrasvāmi, 24; (24) Varadēndrasvāmi, 24; (25) Bhuvanēndrasvāmi, 14 and (26) Subhudēndra Tīrtha continuing since ten years.

WILSON, p. 448, No. XXXV. (3 sections)

TAYLOR, III, p. 563, C. M. No. 832, (L. No. 603)

Shelf No. 15-3-2 (L. R. Vol. 33).

1. *Traditional account of the origin of Kamalāpuram and its temples.*

About 8 miles to the west of Puṣpagiri well known as the Southern Gate of Śrīśailam and situated in the land between the two rivers Pāpaghni and Pingalābhā, popularly known as *Pagāru* is the village of Kamalāpuram. The village was named after Kamalēśvara, the god of Puṣpagiri, and was founded as a *dēvāgrahāra* for the maintenance and worship of the God.

West of Kamalāpuram is situated the temple of Pastalasomēśvara. In the same village there is a Viṣṇu temple of Varadarājasvāmi.

Historical Account :

The Cōla King Karikāla and his descendants of the Kāśyapagōtra are stated to have founded many temples. Inscriptions in old Telugu script of the Cōla kings, which are found in several villages of the Kamalāpuram taluq testify to this.

Subsequently, King Bhuvanaikamalla (Somēśvara II) ruled the region. After him, King Trailōkyamalla, who ruled over this country, founded a city with a fort around it after his name at a place about 5 miles to the east of Kamalāpuram. His minister Timmayya in Śaka 1002, reconsecrated the temple of Cenna Kēśava on the *Puṣpagiri* hill.

While the king was ruling at the capital city of Vallūru, several hamlets named according to the occupation of those living therein arose on all sides of the city as far as Kamalāpuram.

The rest of the manuscript contains inscriptions of the regions of Pratāparudra, Kṛṣṇadēvarāya, and later Vijayanagar kings besides that of Matli chiefs. It was then occupied by the Muslims and subsequently went to the Company.

2. *Koilkunṭṭla taluk Sur Kaiḥyat.*

In historical times, King Ambadēva held sway over the region. He caused the town of Kalumalla to be constructed to the east of Koilkunṭṭla and dwelt therein. At the instance of Sage Parāśarabhaṭṭa he renovated the temple of Pāṇḍuranga, making it a construction of exquisite beauty.

Later King Gaṇapati appears to have ruled over the region as is evident from a copper plate record in the possession of the *Karaṇam* of the place.

Sometime later, while Trailōkyamalladēva Mahārāju was ruling at Kalyāṇa his *sāmanta* Vitharasa made a grant of land.

In subsequent times the Kākatiya king Gaṇapati held sway over the territory as is evidenced by several of his inscriptions bearing dates later than Saka 1100, found in the Digar (?) taluk. He was followed by Pratāparudra in whose reign, it is told, several Brahmins of the Nutaki and Vantipalle villages were granted an *agrahāra*.

It was in the reign of this king that the Kāyastha *subordinate Ambadeva rebelled against his authority*. He was subdued and the territory held by him, the Ghaṇḍikōṭa region, was placed in charge of Jutla Yellanka Gonka Redḍi.

While King Bukkarāya was ruling at Vidyānagara, the grants to temples were maintained as before and in the time of his successor Harihara, several additional gifts to temples and Brahmins were made.

Later Harihara's son Prauḍhadēva (Dēvarāya I) Mahārāja was ruling the region.

Prauḍhadēvarāya's son Vijayadēvarāya and the latter's son Mummaḍi (Immaḍi?) Prauḍhadēva ruled in succession at Vijayanagar. They were followed by Sāluva Immaḍi Narasimharāja, in whose reign Venkirāju pāpayyadēvacōḍamahārāju granted at the behest of Māhāmaṇḍalēśvara Potepalla Kumāra Timmayyadēva-mahārāju, a piece of land to Pocula Cāvuḍammagāru.

Acyuta, son of Narasimha succeeded Kṛṣṇadēvarāya and the several gifts of his time are recorded in inscriptions. It is widely believed that Salakam Timmayya the King's *Pradhāni*, by using his

influence with the king, caused the confiscation of Avuku to the state from its possession as *Nāyankara* by Potepalli Timmayyadēva mahārāja, on account of the enmity he bore to the Potepalli chief.

Sadāsiva, then ruled from Vijayanagar. In his reign several gifts were made according to some inscriptions.

In the reign of the same King Sadāsiva, Ghaṇḍikōṭa Pemmasāni Timma Nāyaka was administering several regions including the Ghaṇḍikōṭa-*sīma*. During his regime he is stated to have founded a village after his name, called Timmanāyanipēṭa, and also caused a tank to be dug at the place according to the *Kavile* in the possession of Ellappa, the *Karaṇam* of the village.

When Rāmarāja, the son-in-law of Kṛṣṇadēvarāya was wielding supreme authority at the court of Sadāsiva, the five Deccan Padshas, viz. Ali Adil Shah of Bijapur, Kutub Shah of Bidar (?) Nizam Shah of Ahmadnagar and two other Padshahs who had been paying *Peshkush* to the Vijayanagara king, joined together and invaded the Vijayanagara kingdom. They met Rāmarāja in battle at a place called Rakkasu-da-Angadi (Rākṣasi-Tangaḍi) on the R. Kṛṣṇā, defeated and killed Rāmarāja and plundered Vijayanagar city. They established Sadāsiva on the throne, who ruled for some years more.

Subsequently, the kingdom was ruled by Śrīrangadēva from Penugonḍa. In the reign of this King the Kovilakunṭla-*sīma* was granted to the Hāṇḍe family of chiefs as *Nāyankaram*.

According to a gift-deed (*dānapatra*) Erraguḍi in Koilkunṭla-*sīma* was conveyed to Gaddam rāju as *Nāyankaram* during the reign of the above Śrīranga. Subsequently, in the reign of Vīra Vēnkaṭapati, several gifts were made by his subordinates.

Then the Nandyāla family was administering the Ghaṇḍikōṭa *sīma*, the *Nāyankaram* of which region had been bestowed upon his family in the time of Sadāsiva. Pemmasāni Timma Nāyaka, a *Kamma* by caste was exercising considerable authority in that district. At this time, Hāṇḍe Siddhirāmappa of the Anantapuram *Samasthānam* held the Koilkunṭla *sīma*, which he administered from Śaka 1562 *Vikrama* to Śaka 1573, *Khara* i.e., a period of 12 years. During this period and while Pemmasāni Cina Timma Nāyudu was holding authority over Ghaṇḍikōṭa-*sīma* Mir Jumla, the general of Ālamgir Padshah, started on a conquering expedition to the south and attacked, Ghaṇḍikōṭa

fort, captured the fort in Śaka 1571, *Vikṛti* and stationed a garrison there. He confiscated the entire country belonging to the Ghaṇḍikōṭa-*sīma* and the Subah of Kaḍapa and effected repairs to the Ghaṇḍikōṭa fort. During Muslim rule, most of the villages that had been in the enjoyment of local chiefs, temples and Brahmans, were confiscated to the government. Only a very limited land was left in the possession of temples and Brahmans while the power of the local chieftains greatly dwindled.

After the Muslim rule ceased and when the *Rāyasamasthānam*, was about to become extinct, a certain chief of the Majjēru family of rustic ryots named Pāpireḍḍi, gathering together a small army, repaired to the court of the Padshah of Hyderabad, where by his devoted and efficient services, gained the favour of the Padshah, who bestowed on him the villages of Uyyalavāda etc., in the Kovilakuṇṭla *sīma* as *Jāgir*. Subsequently, Cina Pāpireḍḍi, was required by a royal warrant (*Parwana*) issued to him by Dewan Syed Hamid Sadut Hussain on behalf of Ālamgir Padshah in Hijiri 1084 (i.e., Śaka 1595 and A.D. 1673) to pay as *Peshkash* a sum of 4000 *Varāhas*. The *Parwana* is now in the possession of these *Jagirdars*.

During the subehdarship of Neknom Khan at Kaḍapa, certain villages including Hanumadguṇḍam in the Kovilakuṇṭla *taluk* were granted as *Mokhasa* to a certain Ventikathari Pulla Redḍi.

In subsequent times, this region was administered by Podilingappa on behalf of Akkappa and Madappa who were wielding authority at the court of Tanasha of Golkonda. Later, when Dawud Khan, was the Kaḍapa Subahdar, chief Sōmabhūpāla of Godwall administered the Kovilakuṇṭla *sīmā* from Śaka 1618 to Śaka 1629, (i.e., a period of 12 years). During his regime Uyyalavāda Malla reḍḍi greatly pleased the Subehdar by diligent service in the matter of *Peshkash* collection and obtained an elephant as reward. It was during Muslim rule, that Pēramarāju was appointed as a *Dēśāyī* in the Government. But most of the villages of the temple had become confiscated to the government and only very limited land was left to the temple.

Dawood Khan died after bestowing the Subehdarship of Kaḍapa on Mayanan Abdul Mabi Khan. Till Śaka 1634, for 4 years Abdul Mabi looked after the affairs of Kovilakuṇṭla *sīmā* as well as his *subah* of Kaḍapa, after which date, he granted the *sīmā* as *Jagir* to one Abdul Khuddus Khan.

Abdul Khuddus, in company with the Nawab of Kurnool, attacked Gadwal and put its ruler Somaṇṇa to death. He ruled from Śaka 1634 to Śaka 1660, a period of 27 years. His son Abdul Azim Khan enjoyed the *sima* from Śaka 1661, *Siddhārti* to Śaka 1680 *Bahudhānya*, when he died leaving four sons. Of these, Ravafas Miyya succeeded to the enjoyment of the Kovilakunṭṭa *sima*. In course of time he founded two hemlets Miyya Saheb palli and Banganapalle east of Kovilkunṭṭa. During his Jagirdarship the *Amildar* of Kovilkunṭṭa, Rust Beg, allying himself with Fazl Ali Khan, *Jamadar* of Banganapalle, rose in rebellion and created trouble to the Jagirdar. Ravafas Miyya requisitioned the help of the *Jagirdar* of Paṣapula, Ganna Miya of the Mayana family, who sent a force under Siddhi Hilal to his aid in the year *Bahudhānya*. In Śaka 1681, *Pramādi Śrāvaṇa*, Fazl Ali Khan captured Kovilkunṭṭa and took Ravafas Miyya and Divan Miyya prisoners and imprisoned them in the fort of Salajatmala. Divan Miyya had earned great infamy on account of his cruel deeds. It is said of him that he used to profane the temple of Kāśivīśvēśvara in the village. Fazl Ali Khan however, imprisoned him. He held sway till *Pramādi*.

In the year *Vikrama*, Saravara Khan, son of Mokha Miyya, the Mayana Nawab of Kaḍapa, gathering round him the Mahratta chief Balvant Rao of Gurramkoṇḍa and others, marched upon Kovilakunṭṭa and besieged it for three months.

Fazl Ali Khan of Banganapalle, who was then holding Kovilakunṭṭa sued for peace and retired to his estate of Banganapalle. Pāṇḍuranga suffered much mutilation and its *sālagrāmas* were broken.

For two years *Vikrama* and *Viṣu*, Sarvarakhan looked after the administration of the *sima*, when on account of the change of Government, which took place at Kaḍapa where his uncle's son i. e., Abdul Masjit Khan's son Halim Khan became the *Subahadar*. He left for Kandanavōlu, fearing a rebellion in his *sima*.

In the next year Śaka 1684, Halim Khan sent his brothers Syed Miyya and Rahim Miyya on an expedition to Nosam, which they besieged. Ranga Redḍi, the Poligar of the city, repaired to Kandanavōlu to seek the aid of Saravar Khan who supported him. In the fight that ensued Rahim Miyya lost his life and his brother Syed Miyya, on learning the news, engaged them in a severe battle and killed Sarvara Khan and routed his forces. Within ten days of the event Halim Khan established a garrison at Kovilakunṭṭa. Halim

Khan granted Kovilakunṭla as *Jagir* to Rashid Miyya, the aunt's son of Abdul Azim Khan, Jagirdar of Talpula, the husband of his sister Papa-Bibi, on a representation made by her. For a period of three years, he enjoyed the *Jagir*. Then for three years the Government took over the administration of Kovilakunṭla after which it was again restored to Rashid Miyya. The *sīma* was divided, half of which was bestowed upon his two sons Papa Miyya (son by his first wife) and Muhammad Saheb and the other half on his last wife. The sons grew wicked and defied the authority of the government. Thereupon, in order to restore order Halim Khan sent a force under Sardar Siddhi Hilal, who, in the year *Durmukhi* laid siege to the place and after a month of fighting captured it and placed his garrison there. From *Durmukhi* to *Viḷambi*, it was placed under the charge of Amil Hussain Saheb, who held it on behalf of Siddi Hilal and as representative of Halim Khan. Papa Miyya and Muhammad Saheb fled to Banganapalle.

In Saka 1701, *Vikāri*, Haidar invaded and subjugated the country and placed his garrison both at Kaḍapa and at Kovilakunṭla.

Then his son Tippu Sultan, ruled from Saka 1705, *Sōbhakṛt* to Saka 1711, *Saumya*. In the year *Sādhārāṇa* the Company, the Maharattas and Nizam Mallikhan of Golkonda joined their forces against him and after several campaigns, captured the fort of Bengalūru. Tippu Sultan was forced to sue for peace by which he handed over Kṛṣṇagiri and Baramahal *sīmas* to the Company; Sāvanūru, Bukkapūr, Hobli regions north of the river Tunghabadrā to the Maharattas, and the Subahs of Kaḍapa and Bellary to Nizam Mallik Khan. Accordingly the Nizam took over the administration of this region. On behalf of the Company he also took over the administration of the Bāramahal and during this period, Asad Ali Khan of Banganapalle was administering the Subah of Kaḍapa including the Kovilakunṭla taluk. The rule of Nizam Ali Khan extended from *Sādhārāṇa* to Saka 1721, *Siddhārti*. Subsequently, the regions of Kaḍapa and Bellary were handed over by him to the Company, on whose behalf Col. Munro took charge of their administration. The Company's rule began from Saka 1722.

The Kai fiat ends with a detailed account of agriculture, trade and commerce in the taluk. Lists of irrigation canals, tanks, etc., the different kinds of produce raised in the taluk gardens and forests, forts, big temples, Masjids and *dargas*, mountains, different kinds of cloth manufactured, the villages and hamlets in the taluk are given.

3. *Sthalamāhātmya of Śrīśailam.*

The first sixteen pages of the *Kaifīyat* contains an account of the *sthalamāhātmya* of the holy mountain of Śrīśailam, its legendary origin and divine associations. The account is an adaptation of the section (*Khaṇḍa*) in the *Skanda-purāṇam*, dealing with the Śrīśaila mountain.

After giving a legendary account of the origin of the temple, the manuscript says that at a later time, the *Dharma Kartā* of the temple, *Bhikṣāvṛtti* Śāntalingayya of *Jangam* community constructed a *maṇḍapa* nearby where he established a *maṭha* in which a feeding house and a seminary for religious instruction were maintained. He also looked after the properties attached to the *maṭha* utilising the income for its maintenance. Further, he caused to be constructed a fort nearby wherein was stationed a garrison for the protection of the villages belonging to God Mallikārjuna and the *maṭha*. On account of his great eminence *Bhikṣāvṛtti* Śāntayya was endowed with all the insignia of royalty and a string of *Birudas*.

In subsequent times, several gifts were made to the Mallikārjuna temple and the *maṭhas* at Śrīśailam and at other places in the vicinity according to some inscriptions at Śivapuram.

After a time, the Cōḷa kings ruled over this region of Śrīśailam. While Siddha-Bikṣāvṛtti, the son of *Bhikṣāvṛtti* Śāntayya was in charge of the *maṭha* of Śrīśailam, Muttinamayi Setti, son of Ekadēva Nāyaka, granted, in the presence of Siddhēśvara, on the banks of R. Bhavanasami (R. Pennar) at the Southern gate of Śrīśailam, the village of Siddhapuram for the perpetual maintenance of the *satra* (feeding house) on the Śrīśaila hill. The inscription recording this gift is found on the Śrīśaila hill and is dated Saka 1030, *Sarvajit*, *Māgha* ba. 10, Sunday.

A certain Cōḷa mahārāja, who was devoted to the feet of Mahānadiśvara, is stated to have granted to God Mallikārjuna some additional fields in the village of Ayalūr, a part of which had been previously endowed to the God; and this fact is recorded in the *Kavili* of Ayalūru village.

When Kākatiya Gaṇapati annexed the region to his kingdom the charities of the temple of Śrīśailam were maintained as previously.

In the reign of Pratāparudra, when all the great *Māhēśvaras* of Śrīśailam had assembled in the *Mukhamanṭapa* of the Virabhadra shrine attached to the *Ganamaṭha*, a deed of declaration detailing the various gifts of villages etc., made to the God Mallikārjuna for worship and festivals by kings and chiefs from the Kṛta Yuga to the Kali-yuga upto the time of Pratāparudra, was given by Īśvara Śivācārya of the Arasi-maṭha and Ārādhyapreggada? (The inscription recording the above has been copied by the Epigraphy Department and numbered 36 of 1915.)

In Śaka 1240, king Pratāparudra accompanied by his queen visited Śrīśailam, and performed the *Tulābhāra* ceremony.

During the time of the grant, made by *guru* Vidyāranya of Vijayanagar and the princes Harihara and Bukka, the charities at Śrīśailam were maintained as previously. In subsequent times, the Redḍis ruled over the region. A much damaged inscription containing a string of *birudas* is found in front of the eastern gate of the central shrine of the Mallikārjuna temple at Śrīśailam. As the inscription is greatly damaged the date and the King are not known. (This inscription is probably the same as ARE 20 of '1925 which contains a long Redḍi *praśasti*, dated Ś. 1298 in the reign of Annavēma.)

But the string of *birudas* is the same as that held by Vēmaya Redḍi of Hddanki, whose inscriptions dated Śaka 1283, *Plavanga* contain the same.

In the reign of king Harihara, his queen Viṭṭhalāmba, a Kadamba, princess of the Goraṣṭadēśa (daughter of Kāmadēva and Padmalādēvi and grand daughter of Basavadēvarāju) caused to be constructed a flight of steps on the way to Pātālaganga at Śrīśaila. This is dated Śaka 1315, which is now lying on the way to the pātālaganga. Harihara is stated to have constructed the *maṇḍapam* in the temple as recorded in Sanskrit and Telugu inscription in Nāgari characters Ahobalam in an inscription found in the same temple dated Śaka 1317, *Bhava Jyeṣṭha* su 8.

In Śaka 1322, *Vikṛiti Māgha* ba, 13, the senior queen (Muttava Amma) of Tipparāju son of Pina Tipparāju and grandson of Valugōti Gangalarāju Cenrāju set up a lamp stand for God Mahānandīśvara and the inscription recording this gift is found on the lamp pillar at the Śiva temple at Mahānandi. A number of inscriptions on the Śrīśailam hill record the various gifts made to the God Mallikārjuna by successive kings and chiefs who administered the region.

Inscriptions 1 to 25*

After the Kandanavōlu-sīma and the feast of Kurnool came under the occupation of the Muslims, certain villages, viz., Paumaṇcala and Siddhapuram were excluded from the list of *mānya-grāmas* in the enjoyment of God Mallikārjuna. The excise taxes (*Mulavisa*) on sacks* of merchandise, and on oxen, horses donkeys, etc., continued to be levied by the temple authorities. For a distance of about 8 miles all around the Śrīśaila temple people settled and had their fixed habitations. There were nearly 1700 maṭhas of the *Jangamas* who continued to enjoy a large number of *mānyas*. But when the rule of Gōpālarāja over Kurnool ended and the country became inundated with the Muslims, the charities in the enjoyment of the temple, Brahman priests and the *maṭhas* greatly diminished and a large portion of the populace on Śrīśailam left the place and migrated to Ātmakūr in the Kurnool district and to other places. The festivals to the God ceased to be performed. Some merchants, however, continued to remain on the Śrīśaila hill. After a time, on account of the depredations of Trayambakarāya, son of Sivarāya, the *Dēsāyi* of the Kurnool *sīma*, who rebelled against Nawab Munivar Khan and established his stronghold with a strong garrison, at the fort of Cangalamarri and of the plundering activities of a certain band of Katakayi thieves, who now and again robbed them in the name of *Dēsāyi* Trayambakarāya the merchants of Śrīśailam were forced to migrate to Ātmakūr. The place, therefore, became completely deserted with the exception of two priests and an ascetic.

What was once a flourishing town is now a heap of ruins. The temple that remains in tact, has a big *prākāra* wall surrounding it containing various sculptures of animals and birds. The *prākāra* is stated to have been built by Lingayya, son of Śānti Lingayya in Śaka 1334, *Prajōtpatti* according to inscriptional evidence. The village around Śrīśailam viz., Peddaceruvu (on the way from Ātmakūr) Siddhapuram etc., which had once been a source of food supply to those on the hill are all in a ruined condition, scarcely a few houses of *Boyas* and *Cēṇcus* remaining in them.

The peak of Śrīśailam can be reached by the following path way situated in the different directions,

*All these inscriptions, which have been copied in Ms. 15-3-6 have been summarised. Vide : Summaries and translations : 15-3-6, Typed pp. 1-41 ; Annual report on South Indian Epigraphy for the year 1914-15.

*Two kinds of sack are mentioned. 1. *Gone-sack* open at one end. 2. *Paruka-sack* open in the middle; each end is filled with grain and it is laid across a bullock.

1. From the South-East :

The path starts from Cennupalle in the Cumbum taluk and wind its way for a distance of 40 miles upto Śrīśailam summit. This way is called *sikhara-mārga* through which oxen and horses can proceed only with great difficulty and steps have been constructed at certain steep places.

2. From the South :—

Bhimunikēlam pathway which proceeds by way of Ātmakur. Pilgrims from the Mahārāṣṭra country and from the South follow this path.

3. From the West :—

The Nalaganga pathway, which starts in the Hyderabad state, from the other side of the Kṛṣṇa and proceeds through Lingala of the Jadapotūru taluk.

People from Hyderabad, reach Śrīśailam by this route which is the most difficult.

4. From the North-West :—

The Jatraganga pathway : which starts in the Hyderabad state and proceeds through Sararājapalle in Amarāvati-Jamedar taluq. On the way R. Kṛṣṇa has to be crossed by boat.

5- From North East :—

The Antargana pathway : starts from Devalam and stops at the R. Kṛṣṇā where a flight of steps is constructed.

The whole of the Śrīśailam region is infested with thieves and robbers and wild beasts, and it is only during times of festivals that people venture to travel in batches of twenty and more. The annual festival of the god Mallikārjuna is celebrated in *Māgha ba*. Pilgrims pour into Śrīśailam from the day of Śivarātri to *Caitra ba 5*, on which latter date the festival in honour of goddess Bhramarāmbā comes to an end with animal sacrifice. In previous years a pilgrimage tax of Rs. 1/4/- per head used to be levied, the Brahmans, *monsa* and Jangamas and ascetics being exempted. Oxen and horses and articles of merchandise were also subjected to a tax, which was for a time exempted in the time of Kṛṣṇadēvarāya according to inscriptional evidence. During Muslim rule the tax was levied and was increased to Rs. 7/- by Jamadar Ālap Khan ruler of Kurnool-*sima*. Several other customary dues were also levied, so that a pilgrim had to pay

nearly Rs. 16/- in all. The members of the Linga Baliya community from Mahārāṣṭra dēśa usually attend the festival in large numbers and the income from them is considerable.

Most of the pilgrims, both male and female, observe the practice of tonsuring their heads, before taking the sacred bath in the Pāṭaḷaganga. Brahmans, who had for long been exempted from the pilgrim tax, were subjected to a reduced tax of Rs. $\frac{1}{4}$ for two years, Sukla and Pramōdūta, during the administration of Alap Khan. On account of such taxation, the number of pilgrims, became greatly reduced. Moreover they were harassed by the *Cēncus* on the way who demanded money by way of voluntary contribution. For offering *abhiṣeka* to the god the pilgrims had to pay fees to the government and also to the priest who demanded about 16 *duḍḍus* (approximate) equivalent to 1 anna and 8 pies. This year (1810 A.D.) Alap Khan has given the priests a fourth share in the dues. The government is now granting Rs. 30/- to the priests for daily worship on ordinary days.

Alap Khan carried away all the bells of the temple and *maṇṭapa* of Mallikārjuna and manufactured bullets out of them. A cannon was manufactured out of the utensils of the temple, but it broke into pieces at the first application of fire to it.

The yearly sales turn-over at Śrīśailam at one time reached about a lakhs of rupees, but this year (1810 A. D.) the accounts showed barely twenty thousand rupees.

The drinking water on Śrīśailam is very unhealthy and people are generally affected with disease on drinking it.

The manuscript ends with an account of the habits and customs of the Cericus and of their acts of robbery.

WILSON, pp, 448—9. No. XXXIV (17 Sections)

TAYLOR, III, p. 563. No. 36, C.M. 833 (L. No. 565)

Shelf No. 15—3—19

Restored in L. R. Vol. X, p. 265.

1. *Cintapallipāḍu Kaiḥiyat Griddalūr Dt.*

The first few pages of the manuscript contain a legendary account of the origin of sacred place of Gundla—Brahmēśvaram etc., and of the river Jampalēru, and the mountains Nallamala, Erramalai, Bhairavunikoṇḍa etc.

In Śaka 936, king Kākatiya—Pratāparudra dēva mahārāja granted to Kumāra—Vīra Mallikārjunayya a piece of land on the northern bank of the Jampalēru situated south of Erragoṇḍa, permitting him to found an *agrahāra* at the spot. Accordingly Mallikārjuna founded a settlement at the place, naming it Arjunapuram. He renovated the temples for Gods Viṣṇu and Śiva that were found dilapidated at the place and named them Cennakēśava and Viśvēśvara and made elaborate arrangements for the performance of daily worship and festivals.

(In the tank adjoining the temples are pieces of ancient sculptures and stones bearing ancient inscriptions).

In course of time he constructed a fort named Ardaviḍu within the boundaries of Arjunapuram. In Śaka 1000, during the regime of Gōpālarāju of Kandanōlu, the chief founded a village a little to the west of Arjunapuram the settlement took the name of Ballupalle.

Some time later, Rangarāju, the brother-in-law of Gopālarāju constructed a village near Ballupattu naming it Rangapuram after his own name and granted it to Brahmans as *Sarvāgrahāra*. It now bears the name Rangapuram—pāḍu. About the same time, i.e., in Śaka 1000 the same chief Rangarāju made a gift of a plot of land situated north-east of Rangapuram, to his *udigam* one Kotaya who founded a settlement there. The village came to be known as Kotarlapāḍu which later was known by another name viz., Polavaram. At a later time finding the place suitable for the construction of a fort, Rangaāju erected a strong and massive rampart around.

A certain Golla—Gangaya who was a servant of the chiefs, *Bhāṇḍāgāra* (treasury) settled at a spot nearby which come to be called Khanamkoṇḍa. Subsequently, he founded a few more villages.

Another official under Rangarāju called Potaya successfully dug gold at a spot south-west of this Gudipāḍu and utilising the amount founded a village there naming it Bangāruceruva. Golla-Kannaya, a resident of Dhanakoṇḍa obtained a piece of land situated north of Jamapalēru on lease (*Kavul*) and there founded a village which came to be called Kannamadakala. Cintalapalle Mallelu, another servant of Gopālarāju obtained a piece of land situated east of the aforesaid Kannamadakala on lease (*Kevul*) and founded there the village Cintamallelapāḍu, which in course of time was known by another name Cina Kandukūru.

2 to 13. *Kaifiyats of Bollupalle, etc*

All the sections are included under one heading, viz., Kaifiyat of Bollupalle and the account is a verbatim, word to word, copy of the first section, viz. Kaifiyat of Cintapalipāḍu and consequently it has not been summarised.

14. *Kaifiyat of Munulapāḍu :—*

(N. B. The account is a copy of section 10 of 15-3-13, which bears the same heading. This has been summarised in 15-3-13).

15. *Account of Svarṇabāhu river flowing south of Griddalūr.*

AND

16. *Account of Kasba Giddalūr :—*

(N. B. Both these accounts are given under the same section, viz. Kaifiyat of Giddalūr).

The modern town of Giddalūru to the south of which flows the R, Svarṇabāhu, was originally known as Siddaluru. A spot near Siddalūru *alias* Giddalūru in the vicinity of the Nāgēśvara temple was at first granted by Nandana Cakravarti to Kuṇḍala Śivappa of the Nadnavarika family and of the Śrīvatsa-gotra as an *agrahāra*. Later when the village became ruined, a descendant of the aforesaid Śivappa, Rāmacandra by name, moved to Nandavaram and from there was enjoying the *Vṛtti* at Siddalūr

In the Śaka era, when Toṇḍamarāyagulla was founded, Kuṇḍala Rāmacandra obtained from the chief of Toṇḍamarāyagulla the newly found village of Siddalūru as an *agrahāra*. From Nandavaram he came back to Siddalūru bringing with him twenty to thirty families of Brahmans and the *Barabalotis*, i.e., the 12 village servants.

After the death of the chief of Toṇḍamarāyagulla the place was deserted. Then Siddalūru rose into prominence and obtained the new name of Griddalūru, some time later Kuṇḍala Venkaṭādria descendant of Kuṇḍala Rāmacandra the *agrah̥triṭka* of Siddalūru *alias* Griddalūru improved the village by causing several hamlets to be founded around. Kāñcipalle, Cottireḍḍipalle and Akkalareḍḍipalle these villages were converted into *Mavujas* (i.e., towns or independent villages) and Griddalūru into a *kasba* (head-station).

During the regime of Hariharadēvarāyalu Rāmacandrarāju came to rule over these parts as *jāgirdar* and he confiscated these villages from the hands of Venkaṭādri. Subsequently Rāmacandra, third in descent from Venkaṭādri got the villages restored to him as *agrah̥ara* by king Harihara Rāya. He was also appointed to the *karaṇikam* office. In this manner, till the advent of the Muslims the descendants of Rāmacandrarāju administered the Griddalūru *kasba* and its villages. The rule of the Rāyas came to an end. Subsequently, it was under Muslim occupation and went to the Company finally.

MANUSCRIPT No. 137

WILSON. p. 449, No. XXXVII (7 Sections).

TAYLOR, Vol. III, p. 564, No. 37, C.M. 834 (L. No. 624)

Shelf No. 15-3-11 (L. R. 41 pp. 341 ff.)

MAHRATTI

1. *Kaifiyar of Akkapalla Mallalaceruvu Samut, Griddalūru Taluq:*

The manuscript begins with a legendary account of Śribhairavēśvaram. It was later named Akkampalla.

2. *Account of Yaḍakky: (Copy in ms. 15-3-48. Sec. I)*

At a spot on the range of hills known as Mallamkoṇḍa by the side of R. Pinikini (of the Peṇṇār) the ascetics Gautama, Gargayya and Māṇḍavya are stated to have founded the shrines of Bhairavēśvara. In subsequent times the place became famous as the Bhairavakoṇḍa. A Kamma chief of the name of Malyavaura, desirous of founding a village in the region of Peṇṇār, went out with his men in search of a suitable place. They decided upon a spot south of the Bhairavakoṇḍa, the special merit of which was that at that spot a hare turned against the hounds and drove them away. He, accordingly, founded a village there and named it Yaḍaki (or Yaḍiki).

It was under the Reddis and later under the Vijayanagar rules and the Muslims before it passed into the hands of the English.

3. *Kaifiyat Pullalaceruvu of the Griddalūru Taluq:*

Situated in the centre of the Nilācala hill, 24 Kos to the south of the Śrīśaila mountain is the famous shrine of Brahmagandlēśvara. A village arose in course of time in its vicinity and came to be so called on account of the presence of tigers in the neighbourhood.

4. *Kaifiyat of Akeviḍu, hamlet Pullalaceruva:*

Peddineya, the cowherd of Peddiviḍu, who founded the village of Peddinepādu had a sister named Akema. She established her abode elsewhere and there grew a village at the place with the name of Akevidu. It was under the Vijayanagar kings and the Muslims before it passed on into the hands of the English.

5. *Account of Cinaganipalle of Pullala Ceruvu Samita, Griḍḍatūr Taluq :*

(This Kaiḥiyat also contains the account of the origin of Bhrahmiśvaram, Nemaliḡuṇḡam Rangasvāmi shrine etc., as in the foregoing Kaiḥiyat. Not historically useful).

6. *Account of Turmilla of Cumbum Taluq :*

(The legendary origin of the Holy place of Surabhiśvara Brahmiśvaram and the shrine of Nemalingundam Rangasvāmi is described in the opening pages and the account is almost the same as that found in the Kaiḥiyats of Pullalaceruvu and Akevidu).

It was successively under the Reddis, Vijayanagar kings, and the Muslims before it passed into the hands of the English.

7. *Kaiḥiyat of the Hāṇḡe chief of Anantapuram :*

The latter portion of the *Kaiḥiyat* of the Hāṇḡe chief of Anantapuram is in Telugu language, but in Kannada script, (15—3—17 and 15—4—12).

WILSON, pp. 449-50. No. XXXVIII. (30 Sections).

TAYLOR, III, p. 564, No. 38, C.M. 835 (L. No. 635)

Shelf No. 15-4-10.

1. *Kaifiyat of Dānavulapāḍu :*

The old name of Dānavulapāḍu was Kumāri which was founded by the Jains in the Kali age. They built temples in the place. During the time of Trailokyamalla, another village Dēviguḍi in the vicinity of Dānavulapāḍu came into existence. His general Kaṭakacandra is said to have lost his life in his attempt, by order of the king to subdue the people of Paṣupalla near Kumāri, who were involved in a boundary dispute. The Jain population decreased in course of time and the place became deserted when the Andhras came into possession of it. It passed into the hands of Vijayanagar kings, was subsequently under Muslim occupation and later under Haider and Tippu and at last was taken over by the East India Company.

Sections 2 and 3 are not traceable.

4. *Nandipāḍu village. (Jammalamāḍugu Taluq):*

Fine documents are given with minor details regarding boundaries of the place, house sites, fields and the petty head who were in possession of the place.

Kaifiyat of 15 villages in the Jammulamāḍugu Taluq:

The villages are Pālūru, Peddamudiyam, Venkampalle, Suddapalle Jamgalapalle, Uppulūru, Namalidinnu, Balpana Gudūru, Garisālūru, Cinnamudiyam, Cidiparalla, Bodi Tipponapōḍu, Gundlakunṭa, Carivari Uppalapāḍu and Gōpālapuram śrōtriyam. It is said that these 15 villages were ruled by one Pedanna Cōḷa appointed by Atyana Cōḷa who was minister of Tribhuvanamalla, then ruling at Jayantipura. Inscriptional evidences are cited to show some or all of these villages were subsequently ruled by Viṭṭhala, Gaṇapati Kākatiya, Pratāparudra and his sons, Vijayanagar kings, Acyutarāya, Sadāśiva, and the Pemmasāni chiefs of Ghaṇḍlikōṭa. Details are given regarding the installation of images in temples, or grants for their worship, remission of taxes etc., Muslim rulers like Mir Jumla,

Abdul Munammad Khan and other minor personages were administering these places. They were also under the control of Haider and Tippu and they finally came under the East India Company during Col. Munro's time.

20. *Kaiḥiyat of Diguva Kaluratala (Jammalamadugu Taluq):*

Eleven documents detailing the statement of two cases of dispute regarding division of lands and decisions in their regard are described.

21. *Kaiḥiyat of Abdullapuram. (Koilkuntla district):*

The boundaries of the place which was originally known as Murumuttula village are furnished as also gifts of lands to particular persons and two documents in this regard are quoted.

Sections 22, 23, 24 and 25 are not traceable.

26. *Kaiḥiyat of Melayaram:*

Some inscriptions are noticed on the repair of a temple in the place, where God Mailēśvaram was installed. The maintenance of the temple and worship during Vijayanagar rule are mentioned. The desecration of the temple during Muslim rule, its subsequent coming under Haider and Tippu and the *śrōtriyaṃ* paid by the grants are there narrated. Finally it went into the hands of the English East India Company.

Kaiḥiyat of Vyāparāla. (Jammalamadugu Taluq):

(not found in Wilson's list)

It was so called on account of *Vepra* trees (margosa) with which it abounded. The Vijayanagar kings and the Mayana nawabs, during whose time grants of *agrahāras* were made and the final passing into English hands during the time of Colonel Munro are given.

The other *kaiḥiyats* of Dommaru Nandyāl, Moraguḍi, Fakhirpēṭa, Dugganapalle and Kullutla which the manuscripts contain are only the accounts of the respective places with reference to their origin and subsequent history under Vijayanagar, during Muslim and English occupations, interspersed with minor details regarding rates of taxes, disputes and local *maṭhas* of little or no importance.

WILSON, p. 450, No. XXXIX (8 Sections)

TAYLOR, III, p. 565, No. 39, C.M. 836. (L. No. 591)

Shelf No. 15-3-36.

(Local Records Vol. XXXVII)

2. *Kaifiyat of Gorantla Kṛṣṇagiri Taluq Kurnool district :*

When king Pratāparudra was ruling at Warangal, he had two *vyavahāradakṣas*, the brothers, Peda Viṭṭhamaraśa and Cina Viṭṭhamaraśa of Niyogi family. During their administration the village of Gorintla was founded. They appointed 12 village servants who were ordered to conduct the local affairs of the village. The images of Śiva and Maḥiṣāsuramardani, which had originally been consecrated in the time of Karikāla Cōla and had been lying neglected, were reconsecrated by the two brothers.

3. *Koppurti Kaifiyat : Cennūr Pargana :*

The village of Koppurti, situated 5 miles west of Kadapa was included in the Murikināṭi-sīma. A certain Ayyaparāju belonging to the family of Pesaravayi Agrahārikas, was enjoying the *karanikam-mirāṣi* in this village. In course of time, during the time of Kṛṣṇa-dēvarāya of Vijayanagar, the village was granted as *agrahāra* to Himakuntala Singāri Sōmayājulu, a *vaḍiki* Brahman of Lingala, Kamalāpuram Pargana. On obtaining it, he re-granted several shares to several Brahmans. The king conveyed the grant through a copper-plate charter which, it is stated, was later lost during the Muslim invasions and the subsequent *Pālaiyagār* troubles.

4. *Kolimilapalle Kaifiyat :*

The village of Kolumulapalle was formed near a site south of Sūryakomārunipatnam where furnaces (*kolimis*) were situated. The village of Sūryakomārunipalle is stated to have been the site where Sambēṭa Tāta Guravarāju was killed in battle by a local family called Sūryakomallu.

(An account of the chiefs and their relations with Tāta Guruvarāju is given in the *Kaifiyat of Macupalle*).

5. *Boggupēṭa (Boggulētipalle) Kaifiyat :*

Forming part of the village of Kampalle, the site of Boggupēṭa was originally used for burning wood and preparing charcoal. When

the village had grown in extent and importance Yājñavalki, the *karaṇam* of Vutukū secured the *karaṇṭham mirāṣi* of this village also.

Subsequently, during the regime of Tanisha, Padi Lingappa who was the *Subahdar* of these regions appointed to that post by Akkaṇṇa and Mācaṇṇa granted this village as *Srōtrīya-agrahāra* to Madana-bharatula Sōmabhatlu fixing the *śrōtrīyam* fee payable by him at 15 *cakras*. The donee and his son Lakṣmīnaraṣam Bhatlu enjoyed the *jāgīr* in succession till Śaka 1691 *Virōdhi*. In this year Abdul Halim Khan, who was *Subahdar* of Cuddapah confiscated the village from Yājñanārāyaṇa Bhatlu and made it over to a Muhammadan *Fakīr*, Bismilla Saheb as *jāgīr* who was required to pay 60 *varāhas*. The *Fakīr*, in course of time founded a hamlet, Bismilla Sahebpur, north-east of the village. This hamlet was later raided and plundered by Rāmappa Nāyadu and his band of bandits belonging to the *Vēmuḥa-samasthānam* in the year *Sobhakarī*. The *kaiḥiyat* ends with an account of the grant of the place a *jagīr* during the *period of the company rule*.

6. *Hanumatguṇḍam Village Kavile :*

Two villages, Śrīvallabhapuram and Ragulapalle, went into ruin suddenly in Ś. 1365, owing to their having been attacked by beetle and other insects. In Ś. 1370, a community of settlers called the Tappetavāru founded the village of Hanumatguṇḍam on the banks of the R. Tīgalēru and constructed a temple for god Hanumantarāya. In course of time, the village was well constituted with the appointment of the 12 *Āyagārs* and fixing of boundaries. The *mānyas* that were granted to Brahmans in that village from time to time were all confiscated to the state on the advent of the Muslims who gave the village as *Mokhasa* to Hariyappa Reddi.

(The *Kaiḥiyat* ends with the enumeration of boundaries of the village).

7. *Gotūru Kaiḥiyat :*

(The first few paras contain the summary of the inscriptions of Gangayadēva Cōḍa Ahōbaladēva dated Ś. 1319 and Ś. 1342 respectively).

Subsequent to these chiefs, king Prauḍhadēvarāya of Vijayanagar accompanied by his son Vijayadēvarāyalu marched against Ahōbaladēva Cōḍa Mahārāju and defeated him in battle. Consequently, the village was ruined.

Later, during the reign of king Kṛṣṇadēvarāya, the village was constituted into an *agrahūra* and granted to Brahmans as *sarvamānya*. The *kaifiyat* ends with the account of Muslim rule over this place.

8. *Cintakommudinne Kaifiyat* :

At a distance of $2\frac{1}{2}$ miles south-west of Kaṭapa was once a high mound, which in local dialect was called Dinna. Near it, there was a tamarind tree after which the place came to be called *Cintakommudinne*. In course of time the site came to be occupied by shepherds and later by a party of Pedakanti Kapus whose family name was Gajjala. It was led by Vobulu Reddi. As the settlement grew in population and extent it attracted the attention of Guttirāju, who included it in the village of Vutukūru as a hamlet and appointed a member of the family of Yājñavalki Gangarāju for the *karaṇikam* duties of the village. The *Kaifiyat* proceeds to relate the incidents of Muslim rule over the place.

WILSON, p. 450, No. XL. (5 Sections)

TAYLOR, III, p. 565, No. 40, C.M. 837 (L. No. 542)

SHELF No. 15—4—24 (L. R. Vol. 13)

N. B. Wilson and Taylor mention five sections but only three sections 1, 4, and 5 are available.

1. *Kaifiyat of the Puṣpagiri Mōhāksētra, a hamlet of Kottūru together with the Kaifiyat of Kottūru :*

15—3—2 ; 13—3—53 ; 15—3—54

(The first 66 pages contain the *purāṇic* story about the foundation and holiness of the Puṣpagiri Kṣētra).

In historical times King Janmējaya is stated to have visited the holy *kṣētra* of Puṣpagiri and to have founded a temple for God Cennakēśava, facing west, on the banks of the River Peṇṇār. In later times, king Karikāla Cōḷa visited the place and constructed 7 temples installing Śiva images therein, to the south of the Cennakēśava temple and also renovated many old and ruined temples.

Later, owing to political troubles, the temples fell into ruin and the image of Cennakēśava was mutilated and broken. King Trailōkyamalla, followed by his *pradhāni* and his entire army and others visited Puṣpagiri in the course of his pilgrimage in the southern regions. Struck by the holiness of the *kṣētra* and the beauty of the surroundings, the king founded an *agrahāra* called Śiśupūru in the vicinity of the temple of Cennakēśava, which he renovated, and established several Brahman families who were required to conduct worship in the temple. About the distance of an *amada* from this place, a city was founded by Voḍḍe Tiruvengalarāju and Timmarāju and their *pradhāni* Paṣuparti Raganna. The city was named Trailōkyamallapuri after the name of the king. The king stayed at the place for some time with all his paraphernalia and ruled over his kingdom from it. Timmayya, the *pradhāni* of Trailōkyamalla renovated the temple of Cennakēśava at Puṣpagiri and installed a new image of Cennakēśava there in Śaka 1002, and set up an inscription in *Haḷakannaḍa* to that effect.

Below this inscription there are other *Haḷa Kannaḍa* inscriptions, eye-copies of which are given in another manuscript. In subsequent times God Cennakēśava came to be popularly called Juttuveymala Cennakēśava, which meant that the length of the hair on the head of the image behind was not known.

The *Hāla-Kannaḍa* inscription at the Nāgēśvara Durgāmbā temple at the foot of the hill to the north of the Cennakēśava temple describes the place as Kotavallūru in the Tenkana country. The inscription is dated in the third year of King Pratāpacakravarti Jagadēkamalla.

Subsequently, King Āhavamalla ruled over the region and in the year *Raudri*, granted the village of Podapāḍu to God Indrēśvara.

After King Trailokyamallarāju, who ruled for some time at Vallūru, his Voḍḍe subordinates Tiruvēṅgaṇātharāju and Timmarāju, who migrated to this place from the banks of the River Gōdāvarī stayed at Vallūru and ruled there. The descendants of these Voḍḍe Chiefs, Janārdanarāju and Candrasēkhhararāju continued to rule at Vallūru and were known as the Voḍḍe kings. While Voḍḍe Janārdana Rāju and Candrasēkhhararāju were ruling at Vallūru, King Kākatiya Pratāparudra came on an invasion of these parts, conquered the Voḍḍe Chiefs and captured the fort by resort to strategem. Pratāparudra ruled there for some time. Some people say that the Voḍḍe kings were conquered by the Muslims from Golkonda but this is unreliable since the Muslims had not come to the south at such an early date. The following chiefs ruled over this region between the years S. 1190 and S. 1241, while King Pratāparudra was ruling at Warangal.

- (1) Maṇḍalika Brahmarākṣasa Tripurāri Dēva dated S. 1193 has left an inscription at Tāḍigotla *alias* Sanmugudapuram. (*Vide*: 15-4-28. ms. p 201)
- (2) Gangayasāhini with the title of Kākatiyapuravarādhiśvara: has left a Telugu inscription in Nāgari characters, dated S. 1196, *Piṅgaḷa* at Kotlūru near Puṣpagiri. (*Vide* ms. 15-3-53. p. 154)

Ms. p. 98: (3) Maṇḍalika Brahmarākṣasa Gaṇḍapeṇḍāra Ambadēva Mahārāja who ruled from Ghaṇḍikōṭa. He had a son called Tripurāntakarāju *alias* Tripurāntaka Śivālaya, who was a disciple of Aghōraśivācārya and who granted a gift

to Aghōraśivācārya. An inscription dated Śaka 1220, *Viḷambi, Puṣya su. Di. Monday*, is found at Pata Cuddapah, recording the gift.

King Pratāparudra, desirous of putting down the power of Tripurāri Dēva, who had established himself strongly in the fort of Ghaṇḍikōṭa and was acting in an independant manner, conquered Brahmarākṣasa Gaṇḍdapeṇḍārakarāju (Tripurāri), Mallarāju and the rest of the Voḍḍe Chiefs allied with him. He installed his son juttaya Lanka Gonkaya Reddi as the governor of the Ghaṇḍikōṭa and Mulikī-nādu countries. Juttaya Lanka during his regime, granted to the *Mahājanas* of Cerunūru the village of Cerunuru as *agrahāra* free from all the taxes *Sunka, Sada* etc., for the religious merit of his father.

Subsequently, the Vijayanagar Kings Vīra Śrī Bukkarāja, and Hariharadēvarāya ruled over the region for some years.

Later it was ruled by Dēvarāya and his son Vijayadēvarāya. The latter was succeeded by his son Mummaḍi Prauḍhadēvarāyalu, during whose rule these regions were under the administration of Sambēṭa Kampayya, son of Sambēṭa Lakkayya.

Mummaḍi Prauḍhadēvarāyalu was succeeded by his son Mallikārjuna, who was succeeded by Sālūva Narasimharāyalu. During his regime, in Śaka 1429, the Chief Rerāju Timmarāju, who was enjoying the village of Koppolu as *nāyankara*, granted to Goḍ Kēśavasvāmi of the village as *sthalaśunka*, the income of the village.

Later Narasimharāya ruled over the area. He had two sons. (1) Kṛṣṇarāya, son by his concubine (*Dāsiputra*), (2) Acyutarāyalu, son of his legal wife.

Of these, Kṛṣṇadēvarāya succeeded and ruled for 22 years from Śaka 1431 to 1452.

When Acyutadēvarāyalu, succeeded at Vijayanagar his *Dalavay* Timmaraśayya, son of Candragiri Sōmaraśayya, who was holding the Ghaṇḍikōṭa-*sima* as *Nāyankara* exempted the *Mahājanas* of the *agrahāra* of Puṣpagiri and its hamlet Gotūru from the payment of certain dues.

During Acyuta's reign he granted a *sarvamānya* deed to Peda Vobalāyya and Cina Vobalāyya of the Aghōraśivācāryamaṭha, who were the *sthānikas* of the Vaidyanātha and Cennakēśava temples.

During the regime of Acyuta, which lasted for 11 years from Ś. 1453 to 1464, Puṣpagiri continued to be enjoyed as *agrahāra* by the Brahmans. Acyuta's son, Sadāśiva ruled from Ś. 1464 to 1492, for 29 years, and during his rule gifts were made to the Puṣpagiri temples.

During his reign, Nandela Aubalarāju administered the country from Śaka 1474 to 1484 *Dundubhi*.

In Śaka 1486, *Raktākṣi*, the five Padshas of the Deccan defeated and killed Ajiya Rāmarāja, the *Sarvādhikāri* of Sadāśiva at the battle of Rākṣasi Tangaḍi and marched into Vijayanagar dominions which they laid waste. Sadāśiva continued to rule for 6 years more.

Subsequently, King Śrīrangarāja, to whom the Turukas gave Penukoṇḍa and other regions to be ruled by him, exercised sway over these regions (Cennūru etc.) from his capital at Penukoṇḍa. During his rule, Ambayyarāju, son of Nandela Aubalarāju administered the Cennūru-Sima and he renovated a portion of the Cennakēśava temple at Puṣpagiri which had fallen into ruin.

Later, deputed by Aurangzeb Padshah Neknam Khan came to these parts as Subahdar of Cuddapah and he founded a hamlet named Neknamabad to the south of old Cuddapah. The subsequent rulers of the region were Mir Jumla Julfikar Khan and Podi Lingappa during the regime of Akkaṇṇa and Mādaṇṇa.

The two officers Mādho Bhānuji and Akkarasau Bhānuji were popularly called Akkaṇṇa and Mādaṇṇa, the Diwans under Tanisha Badshah of Golkondā. Lingo Sangarasu Pantulu was popularly called Podi Lingappa.

The subsequent rulers of the region were :—

- (1) Sadullah Khan, Nawab of Arcot.
- (2) Dawood Khan Sardar, who came to the south as *Vajir* on behalf of Alamgir Padshah, confiscated Gotūru to the state leaving Puṣpagiri alone to be enjoyed as *agrahāra*.

It was during the regime of this Dawood Khan that Abdul Nabi Khan Mayana, who was the *Jagirdar* of Cidambaram, etc. in the eastern country below the ghats was appointed as *Mokhtyar* under Dawood Khan and while the latter was engaged in his duties as *Mokhtyar*, Dawood Khan had to leave the south with his army for Hindustan where the Sayyads had become greatly powerful. He

appointed Abdul Nabi Khan as Subahdar of Cuddapah and left for Hindustan, where fighting against the Sayyads he lost his life in battle.

At first the Mayana Abdul Nabi Khan made Cennūr his headquarters from where he administered the Cuddapah Subah, but later changed his headquarters to Cuddapah which he had strongly fortified in the meantime. The dues of the *Subha* were being regularly despatched to the Emperor at Delhi.

(Vide: Cennūr Kaifiyat for details of his rule). His administration lasted from Ś. 1628 *Vyaya* to 1657 *Rākṣasa* (30 years). His thirneeso were :

1. Abdul Muhammad Khan, 'Blind Nawab' *Subahdar* of Cuddapah Ś. 1658 *Nala* to Ś 1669 *Prabhava*.

During his regime the Maharatta Raghoji Fateh Sing invaded and plundered the country.

2. Mosum Khan *alias* Mocha Miyya, Ś. 1670-1674.

3. Abdul Hamid Khan, held Siddhavattam as *Jagir*.

During his regime Mosum Khan joining with Himmat Bahadur, Nawab of Kandनावolu, put to death Nasir Jung in *Pramōduta* (1750-A.D.). He further killed Hidayat Moideen Khan in battle at Rāyacoti.

During the subsequent regime of Abdul Masjid Khan, son of Abdul Hamid Khan, Nizam Ali Khan, the Nawab of Golkonda, who bore enmity against Mocha Miyya, the Nawab of Cuddapah, for the murder of Nasir Jung came with an army and occupied the fort of Cuddapah. Thereupon Masjid Khan opened negotiations with the Nawab and by paying two lakhs of Rupees got back the fort. Nizam Ali Khan returned to Golkonda.

Subsequently in *Iśvara*, the Maharattas under Balavanta Rao invaded Cuddapah, defeated and killed Masjid Khan at the battle of Bandikanama pass. Masjid Khan's rule lasted from Ś. 1675 *Śrimukha* to Ś. 1779 *Iśvara*.

Manuscript 135 :

Mocha Miyya, who succeeded Masjid Khan, ruled for 5 years of which for two years he was ill and did not rule in person. During

his regime he ceded to the Mahrattas the *sima* of Gurramkoṇḍa which yielded an income of 11 lakhs, and made peace with them.

Mocha Miyya was succeeded by Masjid Khan's son Halim Khan, during whose regime, Basalat Jung came to these parts and the *Turuka* soldiers in his army mutilated the five sculptures of the Cennakēśava temple at Puṣpagiri.

Halim Khan, fearing an attack on him by Basalat Jung, wrote for help to Haider, who came with a strong army. The combined armies of Haider and Halim Khan attacked Basalat Jung's forces and routed them. Basalat Jung made peace and retired to Āḍavāni with his broken army.

Subsequently the Maharatta general Dhvamsa plundered the country. In *Vikāri* Haider coming by way of Duvvūr captured Siddhavaṭṭam, with the aid of Ruparam who (Ms. p. 136.) rebelled against Halim Khan at Siddhavaṭṭam, and made Halim Khan prisoner. Halim Khan and the members of his family were despatched to Srirangapaṭṭanam, and imprisoned there. The rule of Halim Khan lasted for 18 years, from Ś 1683, *Visu* to 1701 *Vikāri*.

(Vide : *CennūrKaifiyat* for greater details).

Haider ruled for 4 years from Śaka 1701 *Vikāri* to Ś. 1704 *Śubhakṛit* and met with his death below the ghats near Cittūr.

He was succeeded by his son Tippu Sultan whose rule lasted for 7 years, from Ś. 1705 to 1711.

In the year *Sādhāraṇa*, the joint armies of the English, Maharattas and Nizam Ali Khan fell upon Tippu at Bengalūru fort, defeated him and took the fort. Tippu concluded peace by yielding to them some territory and money to cover the expenses of their campaign. According to the terms of this treaty the *Subah* of Cuddapah and (Ms. p. 137.) Gutti were given over to the Nizam, who administered territory as also Siddhavaṭṭam fort, which he captured from Ś. 1712 to 1721 *Siddhārti*. The *Subahdars* of Cuddappah during Nizam's rule during this period were :

1. Hafiz Sabeed : 2 years—*Sādhāraṇa* and *Virōdhikṛt*.
2. Asad Ali Khan of Banaganipalle : 3 years—*Parīdhāvi* to *Ananda*.
3. Amin Saheb—2 years—*Rākṣasa* and *Naḷa*.
4. Again Asad Ali Khan—2 years—*Pingaḷa* and *Kālayukti*.

5. Candulal—1 year—*Siddhārti*.

Subsequently the Nizam ceded to the Company the *subah* of Cuddapah and Gutti etc. in Ś. 1722, *Raudri*, whose rule is continuing to this date, Ś. 1733, *Prajōtpatti*.

(The *Kaifiyat* ends with the usual lists of temples, shrines, hamlets etc.).

During Mayana Halim Khan's rule, in *Viṣu*, the village was granted as *Jagir* to the Sāhukār Ruparam, who held it for 12 years after which he was imprisoned by the Nawab and the *Jagir* transferred to another person, Kilawar Khan, a *Paṭhan*. The new *Jagirdar* held the village for 6 years till *Viḷambi* and in *Vikāri*, when Bahadur conquered the country, the village was taken over by the state and it remains as such till the present day.

Once, in the year *Parābhava*, during Tippu's regime the Mahārāṭṭas plundered the village and in order to protect the village from future attacks, Uppu Rangarao, the *Amildar*, was permitted to construct a mud fort with four bastions around the village.

4. *Kaifiyat of Mamillapalle, Cennūr Taluq*:

Situated about four miles to the south of Cuddapah, the village of Mamillapalle was originally founded by a certain Mamilla Cengaya, an *uppara* (tank or mine digger) by caste. The new village was included as a hamlet of Cuddapah, in which manner or status it remained during the entire period of the rule of Vijayanagara kings.

In Śaka 1612, during the rule of Syed Mira *alias* Neknam Khan, the *Subahdar* of Cuddapah under Alamgir Padshah, the *Redḍi* of the hamlet, a *Pakanāṭi* ryot called Puṣpagiri Musali *Redḍi* used his influence and got the village separated and constituted it into an independant village, the revenue to be paid by the village directly to the state being fixed at 300 *Varāhas* per half year. The village was under (1) Neknam Khan, (2) Junta Julfikar Khan during whose administration the village was included in the Cennūr pargana, which was ruled over by Sadatullah Khan, the Nawab of Arcot. (3) Nawab Dawood Khan, who later went to Hindustan to fight against the Sayyads, leaving the administration of the Cennūr-*Sima* to Abdul Nabi Khan Mayana.

Then it went into the hands of the Company.

MS. p. 177 5. *Kaifiyat of Ambavaram alias Brāhmaṇapalle, Cennūr Taluq:*

Situated 5 miles south of the River Pinākini, Ambavaram was originally founded on the ruined village site of Brāhmaṇapalle. It was under the control of the Vijayanagar kings, and subsequently passed into Muslim hands when Akkaṇṇa and Mādaṇṇa were the Diwans, they appointed Podili Lingappa to conduct the affairs of the south as they had great faith in his ability which was displayed to them on one occasion. It is stated that the Diwans were greatly pleased with Podili Lingappa, when the latter undertook and accomplished with great ability the onerous task of preparing and conducting a big feast for 12,000 Brahmins all seated in one batch at one time at Tirupati when Akkaṇṇa and Mādaṇṇa had gone to the holy place on pilgrimage and expressed the desire that such a feast should be held.

During his administration, Podili Lingappa granted to his *Dikṣāguru*, a piece of land forming the old village site of Brāhmaṇapalle to be formed into an *agrahāra* and enjoyed by him.

The subsequent rule of the Mayana rulers, Haider and Tippu the Nizam and the British is detailed.

WILSON, pp. 450-51 No. XLI (6 sections)

TAYLOR, III p. 565, No. 41 C.M. 458 (L. No. 641)

Shelf No. 15—3—50. (L. R. Vol. 6 p. 335)

1. *Kaifiyat of Siruvola, Kandanōlu :*

Situated about 20 miles north west of Ahōbala Narasimha Kṣētram Siruvola was originally inhabited by the *Kirātas*. At a later time King Gautamarāiu, hailing from the Malakasīma, settled at the village and greatly improved it. Then follows the reference to the rule of the Vijayanagar kings and Muslims over it.

2. *Kaifiyat of Yadadi, Srivolla Pargana, Kandanolu District :*

Situated about 20 miles west of Ahobala Narasimha Kṣētram Yadadi, is believed to have been founded by Yadusēkhara Rāya, the king of Nārāyaṇādri *alias* Yādavagiri—rājya, which extended over a region 2000 miles in circumference. He gave the name of Yādavapuri to the village.

When Harihara was ruling from Vijayanagar, he once paid a visit to God Narasimha of Ahōbala and on that occasion granted the village of Yādavapuri or Yādavulavāda, as it came to be called locally, as *Śrōtriya agrahāra* to Brahmans who had accompanied him.

A copper plate document recording and conveying the gift was issued by him.

Subsequently, when Sadāśiva was ruling at Vijayanagar the Sirivolla-sīma was granted as *nāyankara* to Nandela Cina Aubhalayya-dēva mahārāju, who remitted the *śrōtriya* payable by the Brahman donees of Yādavulavāda and thereby converted the gift into a *Sarvamānya* grant in Ś. 1469.

Subsequently, during Muslim rule in Ś. 1697, *Jaya*, when the Kandanavōlu-sīma inclusive of Siruvolla *pargana* came under the administration of Nawab Munawar Khan Bahadur, Tangella Añca Kṛṣṇappa was appointed *Amildar* of Siruvolla *Pargana*.

In course of time *jōḍi* was levied and the rate of its levy was increased from time to time. In Ś. 1713, when Munawar Khan died, M.L.—28

his son Allaf Khan assumed rulership, most of the *agrahārikas* of the village unable to pay the *jōḍi* abandoned the village. Thereupon their holdings were confiscated to the government and handed over to the ryots for cultivation.

3. *Kaifiyat of Kuruguntapalle, Siddhavaṣam Taluq :*

This section contains the well known account of the rule of Nandana Cakravarti, Karikāla Coḷa and of the later Telugu Coḷas, Nalasiddhi and Tirukāḷatidēvacōla over this region known as Pottapināḍu. Inscriptions of the last two kings found at Dongalasāni and Boyakona or Boyanapalle respectively are noticed.

Later the village came respectively under the Vijayanagar king and Mughals till the Company took it over.

Kaifiyat of Gundlamada :

(Not found in Wilson)

The village situated east of Mukti Koṭīśvara temple at Karigiri was originally founded by Bhujabalavira Nallasiddhanadēva mahārāju, who granted it as an *agrahāra* to Brahmins. It continued to be enjoyed as *agrahāra* by Brahmins till the end of Matli rule over the region.

During the rule of Mir Jumla the *agrahārikas* were forced to pay certain dues ; and being unable to pay them they migrated in a body to Budava Nellore in the Pottapināṭi *sīma*, then under Matli rule.

Subsequently, during the regime of Sadulla Khan, the Nawab of Arcot, Kanugo Bhakara Pantulu, recalled the *agrahārikas* from Budava Nellore and re-granted the village as *śrōṭriyam-agrahāra* fixing the *śrōṭriyam* payable by them to the state at 40 *Aparaṇji rukas*.

The *Kaifiyat* ends with the usual details. The writer of the *Kaifiyat* states that at a place south of Gundlamada at the foot of the Karigiri hills there were about two hundred small niche-like constructions, each niche being built of four stones on the four sides and a top slab over them. Twenty of these were excavated to a depth of 4 feet and small bones, pottery and several little objects were found. The people of the locality believe that these constructions were used by the Pāṇḍavas as ovens. An old man of the place opines that they were the dwelling places of short statured men of bygone days.

4. *Kaifiyat of Rāmēśvaram, Duvvūr Pargana :*

This section contains in brief outline the stories of the *Rāmāyaṇa* and *Mahābhārata* and an account of the later mythological rulers descended from Arjuna, the hero of the *Mahābhārata*, of whom Nandana Cakravarti was the last.

It then traces the history of the place under the Vijayanagar and Muslim rulers until finally it passed into the hands of the English East India Company.

5. *Kaifiyat of Bhimuniṭṭaḍu, Koilkuṇṭṭa Taluq :*

When King Pratāparudra of Warangal conquered these regions inclusive of Rēnāṇḍu and Mulikinādu, a certain Mulaki Būṣaṇa Sōmayājulavāru, resident of Podadurti, a learned scholar obtained from him land as *agrahāra* gift on the banks of the R. Kumudavati, east of Kalumalla *alias* Kovilakuṇṭṭa. He named the *agrahāra* as Bhimuniṭṭaḍu. Subsequently, owing to political troubles, the *agrahāras* had to be abandoned. In Śaka 1235, during the rule of the Cōla Kings, when Cikka Voḍeyalu came on a tour of these parts the descendants of the original donees Nutaki Bussana Sōmayājulavāru approached the minister for a renewal of the grant of Bhimuniṭṭaḍu. With the permission of the King, Cikka Voḍeyalu was pleased to renew the grant as *sarvamānya-agrahāra*.

The village continued to be held as *agrahāra* by the *Akṣintala* family till the time of Sadāśivarāya when Nandyāla Peda Kṛṣṇamarāju who was holding the Koilkuṇṭṭa *sima* as *nāyankara*, levied a *śrōtriyaṃ* of 150 *gadyānas* or *Pratāpas* per year on the *agrahārikas*.

Later when the Koilkuṇṭṭa *sima* came to be administered by Cina Aubhalayya Dēva mahārāju, the *śrōtriyaṃ* was abolished and the village made *sarvamānya-agrahāra*.

During the reign of Tirumala Dēva, who was ruling from Penugonḍa, the grant was confirmed on the same terms by Nandela Narasingadēva Mahārājulu, son of Timmayya and grandson of Narasimha who was holding the Koilkuṇṭṭa-*sima* as *nāyankara*. Later the fortunes of the place during the sway of Nandyala chiefs, Reddis and Muslims are given.

6. *Kaifiyat of Majjahari Malla Reddi :*

This is another version of the *Kaifiyat* of Vuyyalavāḍu already dealt with though with some additional and differing details which are not useful.

WILSON, p. 451, No. XLII. (13 Sections)

TAYLOR, III, p. 565, No. 42, C.M. 838 (L. No. 618)

Shelf No. 15—3—22. (L.R. 17).

1. *Accounts of 21 villages in the Pottapināḍu situated in the Cittivol District:*

They are (1) Poli, (2) Sitārāmapuram, (3) Dondlopalle, (4) Timmayapalle, (5) Mannūru, (6) Vutukūru, (7) Kommanavāripalle, (8) Vallūripalle, (9) Dalavāyipalle (10) Pulampēṭa, (11) Rāma samudram, (12) Puttanavāripalle, (13) Vēnkaṭapallem Agrahāram, (14) Kottapalle Agrahāram, (15) Periyavaram, (16) Garalamaḍugu, (17) Rangampalle, (18) Appayarājupēṭa, (19) Redḍipalle, (20) Gobūripalle and (21) Botimidipalle.

2. *Account of six villages of Koḍūr samut in the Cittivol District:*

They are (1) Seṭṭikuṇṭa, (2) Gōpamāmbāpuram, (3) Tiruven-
gaḷanātharājapuram, (4) Vabanapalle, (5) Bommavaram and
(6) Nāgavaram.

3. *Account of seven villages in the Cinnavarampāḍu samut and six villages in Koḍūr samut:*

They are, (1) Kasba Cinavarampāḍu, (2) Vattalūru, (3) Anantasa-
mudram, (4) Dēvasamudram, (5) Gadela, (6) Jillelamaḍaka agrahāram,
(7) Cennamāmbāpuram, (8) Pedavorampāḍu Kodūr Samut, (9) Erra-
guntla Kodūr samat, (10) Venkaṭarāmarājapuram samut, (11) Kic-
camma Agrahāram, (12) Buduguṇṭapalle and (13) Kalavavārikhan-
drika.

4. *Accounts of eleven villages—śrōtriya agrahāras in the district of Cittivol.*

5. *Kaiḥiyat of Kuppasamudram, Cittivol Taluq.*

6. *Venkaṭarāmarājapuram Agrahāram.*

7. *Kaiḥiyat of Mailapalle.*

8. *Kaiḥiyat of Netivārikhandrika.*

9. *Kaiḥiyat of Polandalūru.*

10. *Account of Rājampetta or Venkaṭarājapuram Agrahāram.*

11. *Account of Mallalavār Kharnika Agrahāram.*

12. *Account of Tomma koṇḍa Venkaṭarājapuram Agrahāram.*

13. *Account of Kunthala Konta etc., etc., (not useful.)*

WILSON, p. 451, No. XLIII (4 sections).

TAYLOR, III, p. 565, No. 43, C.M. 840 (L. No. 562).

Shelf No. 15—4—37 (L.R. No. 39) pp. 307 ff.

1. *Kaifiyat of Daddanala*

Taken from a manuscript written partly on palm-leaves (only one side only) and partly on paper in the possession of Daddanala Cinnam Bhatlu residing at Cōḷadaraśi.

In the time of King Sadāśiva of Vijayanagar, in Śaka 1469 Nand-yāla Aubalayya dēva Mahārāja, son of Narasingarāju and grandson of Singarāju of Sōmavamśa and of the Ātreya gōtra and belonging to the village of Nandavaram, granted this village as *agrahāra* to Nagulavaram Mancena Sōmayāju'u. An inscription recording this was set up at the village.

The *Āyakaṭu* of the village was again settled in the time of Aubalayya.

(The rest of the Kaifiyat details the boundaries of the village, the various land-holders in it with the extent of their *mānyas* etc.)

2. *Kaifiyat of Gobbunutala, Koilkuṇṭla Taluq*

(Written in Telugu and Mahratti)

In Śaka 1469, King Sadāśiva of Vijayanagar, son of Narasimharāja and grandson of Harihara of the Ātreya-gotra, granted to (1) a Timmarāju, (2) a Gōparāju, a piece of land to the west of Rāma-kṛṣṇapuram.

In S. 1512, when the *agrahārikas* dismissed Hariharanāthuni-vobarāju from the *karaṇikam* office, the latter repaired to Jayasingh and caused the *agrahāra* to be confiscated to the state and cultivated under *Makta* tenure for 150 *Ikkers*.

3. *Judgement deed (Jayarēkha) in favour of Nagulavaram Suravadhanlu executed by the Mahājanas of Bhimunipāḍu*

(Copied in a Palmleaf manuscript in the possession of Daddanala Cinnam Bhatlu, the *Purōhit* of Cōḷadaraśi Koilkuṇṭla taluq).

The judgement deed is dated S. 1349, and the parties to the dispute were the plaintiff (*arthi*) Nagulavaram Hemādrībhatlu and the defendant (*Pratyarthi*) Nagulavaram Suravadhanlu. The dispute arose at Kalugotla concerning the *Purōhita mirāśi* of Rāmakṛṣṇapuram and the members of the *sabhā* at Kalugotla committed the case to Bhimunipāṭi *Dharmasthāna* requesting the *mahājanas* of Bhimunipāḍu by written letter (*koradi*) to settle the dispute free from *krōdha* and *lobha* and according to the *Dharmaśāstra*.

The judges before taking up the matter, first obtained written promissory letters (*kattu-kammās*) from the parties that they would abide by their judgement and thereupon first questioned the *arthi* (plaintiff) Hemādri Bhatlu according to the rule that the plaintiff should be first questioned (*arthinam prathamam pricchet*) and he stated as follows :—

He stated that the defendant refused to give him half share in the *mirāśi* of Rāmakṛṣṇapuram, one of the 7 villages in which he claimed half share and in six of which he was enjoying the half share. The defendant Suravadhanlu stated that the plaintiff can not claim a share in this Rāmakṛṣṇapuram village as the *mirāśi* of this village had been previously sold by their forefathers to Alūri Nārāyaṇa Bhatlu and Viśvēśvara Sōmayāji who were enjoying it for 2 years. Subsequently, he had purchased the *mirāśi* by paying the amount acquired out of his own earnings and therefore the plaintiff can have no share in it.

The judges delivered the judgment stating that the argument of the defendant would be valid in the case of movable property but in regard to immovable property like land if it happened to be ancestral property, he who recovers it from others will be entitled to an additional share of a quarter of the total property. The judgment was delivered accordingly granting three-fourths share to Suravadhanlu (defendant) and a quarter share to the plaintiff (Hemādri Bhatlu). In regard to the other six villages the disputants shared equally as before.

3 a. The Jayarekha (Judgement-deed) granted by the *Mahājanas* of the *sthala* of Hanumanigunḍam in the matter of the dispute between Tippa Bhatlu, son of Peda Vengala of the one party and Viśvapati and Tirumala Bhatlu, sons of Cina Vengala Bhatlu of the other, all of the Nagulavaram family relating to the *Purōhita Mirāśi* of Kopperla :—

(Not found in Wilson)

The details of the dispute are of the usual kind and the procedure adopted the same as in the previous case. In regard to this case it is stated that the *Koradi* (the request to another court to take up the case) was issued to the Hanumaniguṇḍam *sabhā* or *Dharmasthala* in recognition of the fact that Hanumaniguṇḍam was a *sthala*. Obviously the position of a *sthala* as a superior organisation of the judicial unit is recognised.

4. *Palm leaf manuscript in the possession of Appayya of the Agrahāra of Vēmulapādu given to him by Daddanala Cinnambhatlu, the purōhit of Cōḷadaraśi.*

In Śaka 1472, this village Enumulapādu was granted to Mutiki Lakkambhatlu, son of Hēmādri Bhatlu and grandson of Sēṣadikṣitulu as *agrahāra* by the Vijayanagar king Kṛṣṇarāja-rājaiśvarya rāyalu.*

(* The wording of this gift-deed is in unusual terms and it appears to be a spurious document.)

WILSON, pp. 451—2. No. XLIV (17 sections)

TAYLOR, III p. 565, No. 44, C. M. 841, (L. No. 590)

Shelf No. 15-3-56.

Ms. p. 1 : 1. *Kaifiyat of Tummalūru, Kamalāpuram Taluq:*

The village obtained its name on account of the *Tumma* trees at the place. The Cennakēśaya temple at the village is supposed to have been founded by King Janamējaya. In later times, the village came to be included in the Mulikināti-*sima*.

During the time of King Dēvarāya of Vijayanagar, the *Karaṇikam-mirāśis* in the villages of the *sīmas* belonging to the Rāyaranuva were granted to Brahmans. In this village also the *Karaṇikam-mirāśi* was granted to a Brāhmaṇa of the *Aruvēla-Niyōgi* caste, Timmaluru Narasanna.

Subsequently, in the time of King Acyuta Dēvarāya of Vijayanagar, the village was granted as *sarvāgrahāra* to Tallapaka Tirumalaṇṇa, whose descendants continued to enjoy the village under Pemmasāni Timma Nāyaḍu of Ghaṇḍikōṭa.

Later owing to Muslim invasions, the country fell into ruins and the depredations of the *Pālaiyagārs* increased. Owing to insecurity of life and property the *agrahārikas* abandoned the villgae.

When Mira Hussain came out as the Nawab of the Deccan, the village was confiscated to the state, being included in the Kamalāpuram taluq. When Abdul Nabi Khan became the Nawab of Cuddapah, in the year *Parābhava*, this village along with Kondūru was granted as *Jagir* to Hariyapa Redḍi Kṛṣṇa Redḍi the *samasthānika* of Kalacapati Naraśapuram, who enjoyed it till the year *Rākṣasa*.

In the year *Naḷa*, Muhamad Khan, the Nawab, deprived Kṛṣṇa Reddi of the *Jagir*, which he confiscated to the state.

But, again during the time of Abdul Mosum Khan, Kṛṣṇa Reddi obtained the village along with Paidikaluva, Keraguḍipādu Śunkesula, Gangavaram etc. as *Jagir*, which he enjoyed till Angirasa when they were again confiscated.

Subsequently, the Mahrāṭṭas under Balvant Rao invaded the country, killed Masjid Khan at Bandikanama and in the consequent confusion and anarchy the village fell into ruins. Later it was reno-

vated and new canals were dug and the tank repaired by Halim Khan who granted *dasavandans* to the people who carried out the improvements.

The village continues to be a government village, now under the administration of the Company.

2. *Kāṣṭhiyat of Macanūru*:

Situated on the banks of the River Pāpaghni, about 6 miles south of Kamalāpuram, the village, was originally a settlement of a milkman Macana after whom it was named Macanavolu.

In the time of the Vijayanagar kings, the village came to be included in the *Ghaṇḍikoṭa-sīma*. In the time of king Acyuta, the village was granted as *agrahāra* to Tallapaka Tirumalācārlu, who renovated it. He appointed as *Karaṇam* a *nanda-vaidika* Brahman. He erected temples for gods Vighnēśvara, Īśvara, Āṇjanēya, and Cennakēśava. He consecrated the *utsava-vigraha* of the god of Tirumala at Macanūru and king Acyuta was pleased to grant to the temple the villages of Tummalūru of *Mulkināṭi-sīma*, Poḍadurti of *Giddalūr sīma*, Kanūru of *Duvvūr-sīma* and Pēṭapalle belonging to *Alidena-agrahāra* as *Jagir* to provide the income for the conduct of festivals, etc. These villages were in the enjoyment of the Tallapākam family and there are inscriptions and *Bhūgaṇṭhas* referring to it.

In Ś. 1479. King Sadāśiva granted the village Tandunavula below the pass (*Kanama*) as *agrahāra* to Brahmans, and issued a copper-plate charter written in Sanskrit-Nāgarī (the text of this record is copied in another manuscript, says the writer). Till the fall of the *Rāyapīṭham* in Ś. 1532, the village continued to be enjoyed as *agrahāra* on *ēkabhōga* tenure from the time of Tirumalācārlu to Musali Annamayya. Subsequently, when Matli Tiruvengalanātharāju Dēvacōḷa Mahārāju occupied the *Siddhavaṭṭam-rājya* he sent Contalapalle Tirupati to effect the confiscation of Macanūru to the state. When Musali Annaya protested against the confiscation of the villages in the enjoyment of the Tallapākam family and petitioned to the Chief that he might be granted means of subsistence, the Matli Chief granted the village of Macanūru as *Caturbhāgam agraḥāra* (i.e., the donee was to appropriate for his use a quarter of the income of the village, paying the rest to the state) to Tallapākkam Musali Annamayya, while he confiscated the other villages viz. Tummalūru, Poḍadurti, Kamanūru and Pēṭapalle that had been in the enjoyment of the Tallapākam family.

On the advent of Moghul rule, the village was confiscated to the state, but the Tallapāka Ayyavāru proceeded to the Darbar and by

representing his case obtained some land in the village on *Sarvamānya* tenure and other fields (wet and dry) in the village on payment of *kist*.

In the time of Boppāji Hiro, the *Tarafdar* of Cuddapah, an additional piece of land was granted to Tirumalācārya, the descendant of Tallapāka Musali Annamayagāru.

In subsequent times, when the village was in the enjoyment of Candragiri Govardhanadas from the year *Citrabhānu* to *Viḷambi* the above arrangements continued. The *Jagir* was confiscated in the time of Nawab Muhammad Khan. Nawab Kalim Khan later granted it as *Jagir* to his *guru* Bismilla Saheb, who deputed his son-in-law to administer it. The son-in-law Sayissa Saheb, built a fort in the village to protect it from the depredations of the *Pāḷaiyagārs*. Haider later confiscated it to the state and it continues to be under government administration at the present date. In *Raktākṣi* owing to heavy rains the Pāpaghni rose in flood and destroyed the *mānyam* of the Tallapākam family and Col. Munro annexed it to the government declaring it as *poramboke*.

3. *Kaifiyat of Poḍaddurti, Paidikāluva Samut:*

The village was originally the stronghold of the *kirātas* who lived by plundering the country around. The Vijayanagar kings destroyed the *kirātas* and razed their settlement to the ground. In later times, the village was renovated by the people of the neighbourhood and in the time of king Dēvarāya, his *pradhāni* Cikka Voḍeyalu appointed a Nanda Vaidika, Palem Nala Venkaṭapati as the *Karṇam* of the village which came to be included in the *Giddalūri-sima* of the āyasamsthānam.

When King Kṛṣṇadēvarāya was ruling from Vijayanagar, Nāgappa Nāyudu, son of Honnappa Nāyudu of Kandanavolu enjoyed it as *Nāyankara*.

Later in the time of king Acyutadēvarāya the village was granted as *agrahāra* to Tallapākam Tirumalayyagāru.

After the fall of the Rāyasamsthānam, the Matli Chief Tiruven-galanātharāju came to rule over Siddhavaṭṭam-sima, the Tallapāka family was deprived of the village, which was resumed by the state.

During Muslim rule, when Syed Mira Hussain was ruling over the Dakkan *Subah*, the village, which had continued to be under Government enjoyment, was now granted as *Jagir* to Tera Petumalla Reddi. Later, Mayana Abdul Muhmad Khan confiscated it to the state and granted it as *Jagir* to Hussain Khan. Soon after, in the

regime of Nawab Mohusm Khan the village was resumed. During Mugal rule, when Moizuddaula Hafiz Fardudi Khan was administering the *Subah*, this village along with Uppalūru, Tavvavāripalle, of the Kamalāpuram taluq and Moyillakaluva, Rampatadu and Cina Machupalle of the Cennūr taluq were granted as *Jagir* to the Nosam *samsthānika* Narasimha Reddi as *Jagir*. Of these Moyillakaluva, Rampatadu, Cina Macupalle were resumed by the state in the time of Nawab Asad Alī Khan. The other three villages of the Kamalāpuram taluq inclusive of Paḍadurti continued to be held as *Jagir* by the Nosam *samsthānika* till *Durmati*, *Āṣāḍha* after the advent of the Company. Subsequently, it was confiscated by the state and continues to be included in the Paidikaluva samut.

4. *Kaifiyat of Vēṭapalle, Kommaddi Samut:*

Originally the village was established by a party of *Kirātas*. In later times, during Karnāṭaka rule, the village was included in the Pulivendala-*sima*. In the time of King Dēvarāya the *Karaṇikam* of the village was granted to Pogūri Madhuvappa. During the time of king Prauḍhadēvarāya the village was granted as *agrahāra* to the *agrahārikas* of Alidena, King Acyuta granted the village as *agrahāra* to Tallapākam Reda Tirumalayya and the village continued to be in the enjoyment of their *agrahārikas* till the fall of the Rāya *samsthānam*. During the regime of Matli Tiruvengalanātharāju, it was confiscated to the government from the Tallapākam family and since then, till after the advent of the company rule, the village continues to be under government administration.

5. *Kaifiyat of Baballi, Paidi kaluva Samut:*

The village is supposed to have originally been granted as *agrahāra* to the Brahmans by the Rāyas. The village fell into ruins during Mughal rule and the people abandoned it. A few ryots continued to live in it and the village was named as Babali by them. During Mayana rule it was included in the Kamalāpuram taluq and later in the year *kilaka* it was included in the Paidikaluva-samut. It continues to be under government administration.

6. *Kaifiyat of Kondūru, Kamalāpuram taluq with which is incorporated the Kaifiyat of Gondipalle:*

The village of Kondūru situated on the banks of the River Pāpaghni was originally a settlement of the *Kirātas* which came to be later peopled by the *Kāpus*.

In Śaka 1292, King Bukkadēvarāya of Vijayanagar after his return from the eastern conquests, was pleased to grant the village to

his *guru* Candrabhūṣṇācāryu. The donee is stated to have distributed the village to a number of Brahmans for the merit of his *guru* Kriyā-śaktidēva *alias* Dēvasa and to have renamed the village as Dēvēśa-puram. A copper-plate grant embodying the gift was conveyed to the donee.

The village continued to be in the enjoyment of the *agrahārikas* till Ś. 1527, when King Vira Vēṅkaṭapati Dēvarāyaṭu was ruling at Penugonḍa. When thereafter, the *Rāyasamsthāna* fell anarchy set in and the *Pāḷaiyagārs* plundered the village so that most of the *agrahārikas* finding it unsafe to stay in the village migrated to other places. The village fell into ruin.

The main village of Kondūru *alias* Dēvaśapuram continued to be under the administration of the government till the time of the Mayanas when Kṛṣṇa Reḍḍi of Kalacapati samsthānam obtained it as *Jāgir*. He levied a *bedige* of 4 *rukas* per *munta* on the *Nirārambham* lands in the enjoyment of the *agrahārikas*. The hamlet of Gondipalle was granted as *jagir* to Nawab Sadullah Khan by Abdul Nabi Khan and since then hamlet became an independent unattached village (*Mauvuje*), included in the Arcot *subah*. In the time of Abdul Mosum Khan Kṛṣṇa Reḍḍi was deprived of the *jagir* which was confiscated and included in the Kamalāpuram Pargana. The *Bedige* on the Brhman *agrahārikas* continued to be levied. Goddipalle also was confiscated to the state from the possession of the Arcot Nawab, by Abdul Mosum Khan, and was included in the Cennūr Paragana.

When in the year *Isvara*, the Mahrāṭṭas under Balavanta Rāo conquered this region and were administering it in the next year *Bahudhānya*, the *agrahārikas* of Kondūru approached the general and showed to him the copper-plate grant given in the time of the *Rāyas*. Balavanta Rāo reported the matter to Nawab Saheb and obtained orders from him by which the village of Kondūru together with Gondipalle was granted as *śrōtrīyam-agrahāra* to the Brahmans. The Mahratta documents and letters pertaining to these transactions are with the *agrahārikas* in the *Ārya lipi* (*Mahrāṭṭa*).

The arrangements lasted for the year at the end of which, when the country was partitioned between the Cuddapah Nawab Abdul Mosum Khan and the Mahrāṭṭas, the village Kondūru came to be included in the Kamalāpuram taluq and Gondipalle in the Cennūr taluq and passed under Mayana rule. At the time of his departure Balavanta Rao was approached by the *agrahārikas* who pleaded with him to use his good offices to secure from the Nawab a confirmation

of the existing arrangements. Balavanta Rao accordingly wrote a recommendatory letter to the Nawab, on producing which the Nawab promised to look into the matter but soon issued orders for the confiscation of the two villages, in which only the *bedige vrttis* were granted to the Brahmans, as before.

Subsequently the following events took place.

In the year *Pramāthi*, Sarvara Khan, the adopted son of Mosum Khan rebelled against the Nawab and began to plunder his possessions. While, during one of his plundering expeditions, he was encamped at Cilamakūru, Nagi Reddi, the Reddi of Kondūru intrigued with him and hel ed him to capture Kondūru, which when captured by Sarvarakhan was handed over to the Reddi who occupied with his men and built a fort therein. He later annexed Gondipalle and while he was forcefully collecting *Danḍugas* from the ryots of that village, the *karaṇams* of that village, Pinnapāti Bhāskarayya and Celamanna complained to Moca Miyya, the Nawab of Cuddapah, who being unable to take action against Sarvarakhan, wrote to Bhagavanta Rao, the Mahrāṭṭa sardar who was in occupation of Gurramkoṇḍa Subah, requesting him to help the *karaṇams*.

In the time of Haider Ali Khan, the village of Gondipalle was confiscated to the state. Both the villages Kondūru and Gondipalle came under government rule, Kondūru being included in Kamalāpuram taluq and Gondipalle in Cennūr taluq.

In the year *Sādhārana*, the Moghuls established their rule over the region, and Hafiz Paridurdi Khan Bahadur came over to rule this region with headquarters at Siddhavatṭam.

Later on the country came under Company rule and since then continues to be so.

7. *Kaifiyat of Erragudipādā, Paidikaluva Samut:*

Near the temple of Cennakēśava there is an old Haḷa Kannada inscription mentioning Guṇasampanna Dujayarāju Bhīmaturāju Muturāju as having constructed the temple in S. 791 indicated by the chronogram *Bhunavādri*.

The place was inhabited by a few Jains who called the place Erragudipādū owing to the fact that the temple (*gudi*) at the place was built of red (*erra*) brick which had gone into ruins.

In course of time Maciredḍi, a Pedakanti-Kāpu settled at the place.

He had two sons Pedda Mummaḍi Redḍi and Cinna Mummaḍi Redḍi, of whom Pedda Mummaḍi Redḍi made a donation to Goḍ Cennakēśava of Erraguḍipādu according to an inscription. Near the inscriptional slab there is a sculpture of a man and an elephant.

Subsequently in Ś. 1465, *S'ōbhakrit, Māgha su. di.* 12, while king Sadāśiva was ruling, a certain Varadarāju granted land to the temple. In Ś. 1469, under orders from the king, Nandyāla Timmayadēva Mahārāju abolished the taxes such as *veṭṭi*, *kāṇike* etc. payable by the barbers, and an inscription to the effect was set up near the *garuḍa* pillar in the temple.

Subsequently Kotekanti Tirumalarāju enjoyed the village. Later the village was under the rule of Matli Komāra Anantarāju, whose inscription dated *Krōdhana* (*rest damaged*) is found near the *garuḍa* pillar in the village.

During Mayana rule, the village was in the enjoyment of Naraśa-puram Peda Kṛṣṇa Reddi as *Jagir* for sometime. The village is at present (Ś. 1735) under government rule.

8. *Kaifiyat of Tippalūru, Paidikaluva Samut:*

The village is supposed to have obtained the name of Tippalūru owing to the fact that it was founded in the time of the Vaḍḍerāyas, the subordinates of the Cōḷas, by a certain Elama Tippa Rāya.

In later times, King Kṛṣṇadēvarāya granted the village to the *Aṣṭadiggaja kavīs* (8 poets) of his court.

The country then came under Muslim rule. Later it was in the enjoyment of the Arcot Nawab Sadat Ullah Khan for some years, subsequent to which it was confiscated to the state.

In the time of Halim Khan the villages of Ambavaram, Kopparti, Gondipalle, Gurrampādu, Mundlapalle of the Cennūr taluq and Sambatūru and Tippalūru of the Kamalāpuram taluq were under the administration of Havaladar Jamsherabhāy, whose deputy Sēṣagiri Pantulu conducted the affairs. Later on Tippalūru was confiscated to the state and continues to be so.

9. *Kaifiyat of Sunkesula, Paidikaluva Samut:*

The village was founded by Mula-Anki Redḍi and Karaṇam Koṇḍappa fashioned out a village. They renovated an old temple

of Cennakēśava at the village. The Cōḷa and the Vijayanagar kings ruled over the region. Subsequently, during the rule of Abdul Nabī Khan of Cuddapah this village along with others was granted as *Jagir* to Kṛṣṇa Redḍi of Naraśapuram. The latter granted this village to Rāyasam Venkāji-Pantulu as *Jagir*. In the time of Abdul Muhammad Khan *alias* the Blind Nawab, the *Jagir* was confiscated but subsequently when the Blind Nawab's brother Moca Miyya became the *Subahdar*, he made over the village along with 10 others to Cinnā Kṛṣṇa Redḍi, descendant of Naraśapuram Peda Kṛṣṇa Reddi to provide payment for the troops with which Kṛṣṇa Redḍi was serving the Nawab. Later it was confiscated to the state and it continues to be a government village.

10. *Kaifiyat of Peda Cepalle-Cina Cepalle:*

Originally this village was known as Tallalopalle owing to the fact that there were pālayara (*Tati*) trees at the place. It was situated on the banks of the River Pāpaghni, in the centre of which river the *Agastyā-mahālinga* is stated to have been embedded.

In subsequent times a party of Pakanāṭi-Kōpus led by Ceppali and his two brothers settled at the place which consequently came to be called Ceppalle. At a distance of a mile from this village another hamlet was founded called Cina Ceppalle.

The Voḍḍe Kings, who were ruling this region as subordinate of the Cōḷa Kings, constructed a temple for God Agastīśvara in the place and made arrangements for worship etc. The place also came to be known as Agastyāśrama. Subsequently, a Cōḷa king founded a temple for God Cennakēśava and set up inscriptions recording gifts to the temple.

During Vijayanagar rule, Cina Ceppalle was in the enjoyment of Śomayadēva mahārājulu, who made a gift.

During the reign of Prauḍhadēvarāya, in S. 1337, a plot of land east of the Cina Ceppalle village was granted to Brahmans as *agrahāra* which later came to be known as Allidona.

Subsequently, when King Nṛsimhadēvarāya was ruling at Vijayanagar, the hamlet of Dēvaraśapalle attached to Peda Cepalle was granted as *agrahāra* to Brahmans. The evidence for this is found in an inscription of the time of King Sadāśiva at the same place in which Devaraśapalle is described as a village granted by Vira

When King Kṛṣṇadēvarāya was ruling the village of Pedda Cepalle was granted as *agrahāra* to Nandyāla Ahōbala Sōmayājulu, who dividing it into 60 shares, granted them to Brahmins and renamed the village as Ahōbalayajvapuram. A few boundary stones mention Kṛṣṇarāyasamudram as the surname of Peda Ceppalle. An inscription of the time of Kṛṣṇarāya is found in Cina Ceppalle village.

In the time of King Venkaṭanatirāya of Penugonḍa, the Matli chief Komāra Anantarāju of Cittivēli confiscated the village of Cina Ceppalle from the enjoyment of the Agastīśvara temple. Peda Ceppalle also was confiscated but a fifth portion of it was granted to Brahmins as *survamānya*. The hamlet of Dēvaraśapalle continued to be enjoyed as *agrahāra*.

The same king Venkaṭapati granted *kavuls* to the ryots of Cina Ceppalle and recorded them on a stone which now lies near the Sankarēśvara temple.

When the country came under Muslim rule (Mleccha) Mir Syed Hussain held charge of the administration of this region as subject of Aurangzeb Alamgir. He founded a *pēṭa* at Cuddapah called Neknampēṭa named after himself. The title of Neknam Khan was given to him by Aurangzeb Padshah in appreciation of his great qualities of kindness. He made arrangements for the proper measurement of lands by standard measuring rods which he defined and certified. An inscription recording this is found at Peda Cepalle.

During his regime and the subsequent rule of Julfikar Khan (the subject of Akkaṇṇa, Mādaṇṇa) only a fifth part of the village of Peda Cepalle was enjoyed as *agrahāra*. Subsequently when Abdul Nabi Khan was ruling at Cuddapah, the fort of Ghaṇḍikōṭa continued to be under Padshah's rule. During his regime this village of Peda Ceppalle together with Cinnaputta, Jangampalle and Peddanapāḍu of the Kamalāpuram taluq and about 20 other villages of the Jambulamadugu taluq lying to the west of Ghaṇḍikōṭa fort, were in the enjoyment of this *Khilledar*. The village of Cina Cepalle, together with several villages in the Paidikaluva samut were granted by Abdul Nabi Khan to Hariyapa Redḍi Kṛṣṇa Redḍi of Kalacapāḍu Naraśapuram as *jagir* in S. 1648. He enjoyed the *jagir* till Ānanda, when it was confiscated.

When the blind Nawab was ruling at Cuddapah the four villages of the Kamalāpuram taluq Peda Cepalle etc. which were in the

enjoyment of the *Khilledar* of Ghaṇḍikōṭa were taken over by the Nawab and granted as *jagir* to his younger brother, Abdul Fateh Khan *alias* Fatu Miyya who enjoyed it till Ś 1669, when the Blind Nawab died. During the *Jagirdarship* of Fatu Miyya, he disturbed the *Pañcamāmsam* (1/5 of the village) arrangement observed by the *agrahārikas* by confiscating it and granting instead a plot of land measuring 6 *kh* and 17 *tums* as *sarvamānya* to them. But every two years he collected *daṇḍugas* (fines) from them.

In the regime of Abdul Mosum Khan (Ś. 1670, *Vibhava* to Ś. 1674, *Āngirasa*) the same arrangements continued but every two or three years they were forced to pay *daṇḍugas*.

In the year *Vibhava*, when the Nawab issued orders for the confiscation of the *jagir* of Fatu Miyya comprising Peda Ceppalle and other villages, the *jagirdar* rebelled. For four days fighting continued after which peace was concluded by which Fatu Miyya and his men surrendered the fort and moved away to Cuddapah. The four villages were resumed by the government and included in the Kamalāpuram taluq.

In the year *Vibhava*, Cina Ceppalle was granted to Kalacapati Naraṣapuram Cina Kṛṣṇa Reḍḍi as military fief to provide for wages to his troops with which he was serving the Nawab. In *Prajōtpatti*, it was again resumed by the state and in *Āngirasa*, was granted by the Nawab to his wife Madina Bibi as *Jagir* along with another village, Pāyasampalle of the same taluq.

Subsequently, during the rule of Moca Miyya's brother Abdul Hamid Khan when the Nawab had gone to Kolar with an army to collect *Peshkist*, the *agrahārikas* of Peda Ceppalle, along with Karaṇam Sanjivarāyadu went to Kolar and approached the Diwan Tirumalarāya through whose good offices the Nawab was pleased to issue orders reducing the dues payable by the *agrahārikas* to the government. To this, a sum of 5 *varāhas* called the *Matlirāju-vāri-Rusum* was added making a total of 125 *Pandramōdi-varāhas*.

In the time of Sarvar Khan, the *agrahārikas* had the same arrangements confirmed at the hands of Candūru Musalināyudu the Diwan of the Matli chief.

In the year *Srīmukha*, the villages of Cina Ceppalle and Pāyasampalle, that had been in the enjoyment of Madina Bibi as *Jagir* were confiscated and included in Kamalāpuram Taluq.

Subsequently, when Balavanta Rao, after killing Masjid Khan at the battle of Bandikanawa, occupied the country, he issued a *sanad* to the *agrahārikas* confirming them in their possessions fixing the *śrōtriyam* at 125 *varāhas* as before.

When Moca Miyya again came to rule over Cuddapah from *Bahudhānya* to Ś. 1682, he regranted to his wife Madina Bibi the villages of Cinna Ceppalle and Pāyasampalle as *Jagir*.

The village of Pedda Ceppalle along with Indukūru Macanūru and Kolavali were placed under the administration of Silimkhan, a Paṭhān Sardar as *Tenakha* (assignment of revenue) serving security for the monies borrowed by the Nawab from Gulam Khan Muhammad who was made the *Tanakhadar*.

In the year *Vikrama*, when Dēvaḍi Sinnappa, the *Amildar* of Kamalāpuram tried to effect the confiscation of these villages, even before the debt was cleared to the money lender, Silim Khan refused to hand over possession of the villages. Thereupon the *Amildar* began to attack Peda Cepalle, through the mediation of Silim Khan, the *Tanakhadar* Gulam Khan Muhammad was prevailed upon to hand over the villages after receiving his money in part and agreeing to take the balance later. The *Tanakhadar* handed over possession of the villages, which were thereafter included in the Kamalāpuram taluq. Madina Bibi continued to enjoy the villages of Cina Ceppalli and Pāyasampalle.

During the administration of Halim Khan (Ś. 1683 to 1700) when Madina Bibi died the villages Pāyasampalle and Cinna Ceppalle were resumed by the state. But soon after they were given to Pālamkōta-Bibi, the wife of Syed Miyya as *Jagir* who enjoyed it till *Viḷambi*.

In the year *Nandana*, Mulagiri Kṛṣṇappa who was the *Amildar* of Kamalāpuram and who was responsible for the revenue collections (*tankha*) attempted to increase the *śrōtriyam* payable by the *agrahārikas* of Peda Ceppalle. The latter protested and represented the matter to the Nawab who was pleased to issue orders confirming the existing rate.

In *Tārāṇa*, a fort was constructed in Cinna Cepalle as defence against the depredations of the *Vemula-samsthānikas*.

In the time of Tippu Sultan the Kamalāpuram taluq was divided into four divisions.

The two Ceppalles were included in the Paidikaluva-*samut*, the offices of which (*Kaceri*) were stationed at Peda Ceppalle.

During the subsequent rule of the Moghuls and the Company, the *agrahārikas* were undisturbed in the enjoyment of the lands in the Peda Ceppalla village. In the year *Rudhirodgāri* Col. Munro resurveyed and assessed the village during which the *agrahārikas* presented their documents (*sādhana*s) and had the permanent *joḍi* payable by them at *Rahati* 168 and odd *varāhas*. The total assessment of their lands was for *Rahatis* 482 and odd *varāhas* of which 313 and odd *varāhas* were left to the enjoyment of the *agrahārikas*. The *paṭṭa* was issued in the name of Anantarāma Sōmayājulu.

During Company rule, in the year *Durmati*, Vitha Honnūru, a Vaiśya merchant founded a *pēṭa* to the north-east of the village on a piece of land which he obtained on lease (*kavul*) for five years without *śunkam* and *mohatarafa*. Although he was poor, through public subscription he renovated and repaired the temples of Agastyēśvara and Cennakēśava, which were buried under the sands as a result of constant floods. Many other temples containing old inscriptions are also believed to lie buried here. He made arrangements for proper worship.

Five years later, when Col. Munro fixed and granted *Tasdik*s for the renovation of ruined temples and institution of undisturbed worship in them throughout the country, the Vaiśya Vitha Honnūru along with the *karaṇams* of the village made a representation to the *Tahsildar* of Kamalāpuram requesting financial help for the construction of the *gōpuram* of the Agastyēśvara temple and for the conduct of worship in the temples. The tahsildar obtaining the necessary order from Col. Munro was pleased to make certain endowments.

Kaifiyat of Ceppallamma, the village Goddess:

The goddess was installed in S. 1423, by one Vobili Redḍi, the *Karaṇam*, at the request of Bhaṭṭurāju Cennamarāju, son of Bhaṭṭurāju Vanipentarāja. Bhaṭṭu Cennamarāju was appointed the priest and was granted a *mānyam* in the village. The temple was also granted certain lands.

this occasion the Koppolu *Karaṇam* Venganna represented his case to his master.

Subsequently the Matli rule was superseded by the Muslim rule during which many Brahman *agrahārikas* of the village abandoned it. A large part of the village was confiscated to the state after leaving a few *ṛttis* to the Brahmans who continued to stay there. When the Nawab of Golkonda extended his sway over these regions, a Brahman family called the Ayitarāju family came from Golkonda and settled in the village. Some time later *Karṇam* Venganna was charged with irregularity in maintaining accounts (*Mosuba*) and asked to present them at Golkonda. Subsequently the *Karaṇikam* duties and the *mirāsīs* attached to them were divided between three partners (1) Bodducerla Venkanna quarter share (2) Ayitarāju family half share and (3) Tappeta family of the neighbourhood quarter share.

During the regime of Mayana Moca Miyya son of Abdul Nabi Khan, the village was granted as *jagir* to his Diwan Tirumalarāya, who deputed Jaggapantu to administer the village. Later during the *Subehdari* of Mayana Abdul Halim Khan, the village was granted as *jagir* to Abdul Rahu Saheb a Pirjada who dismantled the temples of Cennakēśava and Siddhēśvara and began to utilise the materials for the construction of a mosque. But he died before the basement of mosque had hardly been finished. Some stones belonging to the two temples are now constructed in the basement of the unfinished mosque and one of the stones bears the inscription of King Narasimha of Vijayanagar noticed above. When the temples were thus pulled down by the Muhammadan fakir, the *mānyams* in the enjoyment of the temples were resumed by the state.

In the year *Vikāri* the village was confiscated to the state and it continues to be a government village.

12. *Kaifiyat of Lebaka, Vallūr Samut :*

The Manuscript begins with a traditional account of the origin of the village. During the reign of King Pratāparudra of Warangal, his subordinate Maṇḍalika Brahmarākṣasa Tripurāri Dēvamahārāju, who was ruling over Mulikināḍu, renewed the grants of land previously gifted to the two temples at the place. During the regime of Matli Kōmāra Anantarāju of the Cittivēli Samasthanām, there was dispute between Nāgi Redḍi of this village and the Koppolu *Karaṇam* regarding a canal the details of which have been noted in the Koppolu *Kaifiyat*. In subsequent times new canals were dug from the River Pāpaghni to feed the fields of the Lebaka village.

MS. P . 137. 13. *Kaifiyat of Cina Puttalūru and Peda Puttalūru:*

These two villages were separately founded by two brothers of the Putta family, Cinaputta and Peda Putta and consequently obtained the name of Cina Puttalūru and Peda Puttalūru.

In the time of King Kṛṣṇadēvamahārāya the two villages are believed to have been granted to the *agrahārika* of Tādiparti but there are no inscriptions or other documents to prove the same.

On the advent of Muslim rule, the villages were resumed by the state. Later, Abdul Nabi Khan, the *Subahdar* of Cuddapah, granted the village of Peda Putta and also Erraguntla as *Jagir* to Abdul Salam Khan. On the death of the *Jagirdar*, the village of Pedaputta was resumed by the government and Halim Khan placed it under the administration of Kāñcanapalle Rāmakṛṣṇappa.

In subsequent times the village of Peddaputta passed under government rule and continues to be so.

Kaifiyat of Cinaputta:

In Ś 1608, the villagers, Putta Basireḍḍi, and other *Karaṇams* etc. granted the village as *śrōtriya-agrahāra* to Avadhānam Ambavadhanlu and the deed was issued under the seal of Mira Syed Hussain. The *śrōtriya* was fixed at 40 *varāhas*. During the time of Mayana Abdul Nabi Khan, this village along with Peda Ceppalle, Jangampalle and Peddanapāṭḍu of Kamalāpuram taluq were under the administration of *Khilledar* of Ghaṇḍikōṭa, Kaburulla Khan *alias* Kavidila khan, who also held the villages west of Jammalamaḍugu which were all grouped under one division called Kiblepati. About this time the fort of Ghaṇḍikōṭa continued to be separately under the rule of the Padshah (of Delhi?). The village of Cinaputta however continued to be enjoyed as *śrōtriya* as before.

When the Blind Nawab, son of Abdul Nabi khan brought the fort of Ghaṇḍikōṭa under his sway in Ś. 1658, *Naṣa*, the aforesaid four villages of the Kamalāpuram taluq were resumed by the state and soon after granted to Abdul Fateh Khan, younger brother of the blind Nawab as *Jagir*. The new *Jagirdar* collected an increased amount of *śrōtriya* from the *śrōtriya*mdar of Cinaputta. When Moci Miyya became the *Subahdar* he deprived Fateh Khan of the *Jagir* village which continued to be enjoyed by the *śrōtriya*mdar, as before. Later, however, Abdul Halim Khan granted it as *jagir* to Pīr Jada after making over a portion of the village, measuring 4 *tums* as *sarvamānya* to the original *śrōtriya*mdar.

Subsequent to the raids of Igala Syama Rao, this village fell into ruin and the land in the enjoyment of the Brahman was resumed by the state. But the Pir Jada continued to enjoy the village as *Jagir* till the end of *Viḷambi* and then in *Viākri* Bahadur confiscated it to the state. The village continues to be under government rule.

14. *Kaifiyat of Paidikaluva:*

(wrongly captioned as Kommaddi)

The village grew up near a canal called the Paidikaluva which was named after the goddess Paidamma whose image was installed nearby. The village also came to be known as Paidikaluva. In the time of King Praudhadēvarāya it was in the enjoyment of the Kākavāru family as *Umbali*. About this time, the King's son constructed a temple for God Cennakēśava.

Later when King Kṛṣṇadēvarāya was ruling a certain Govindarāju enjoyed the village as *umbali* as evidenced by an inscription in the temple of Cennakēśava.

Sometime later King Kṛṣṇadēvarāya granted the village as *agrahāra* to Brahmans and issued a copper-plate charter to that effect which is now lost. But there is a stone inscription to prove this in the village.

Later, when King Sadāśiva was ruling at Vijayanagar this region was held as *nāyankara* by Nandyāla Timmaraju, who repaired one of the canals of the village. It came to be consequently known as Timmarāju-canal.

When the country became submerged by the Muhammadans, it fell into a state of anarchy during which the *agrahārikas* abandoned the village and migrated to other parts. After some years when Podi Lingappa came over to administer these tracts, he recalled the old *agrahārikas* of whom only a few returned. To them he gave a portion of the village as *sarvamānya* and took over the rest of the village under government administration.

During the time of Abdul Nabi Khan of Cuddapah in S. 164(8) *Parābhava*, the village was granted as *Jagir* to Hiriappa Reddi Kṛṣṇareddi, the *samsthānika* of Kunappādu Naraśapuram, who built a mud fort for the village. He enjoyed it till *Naḷa* when this village along with other villages that were granted to him.

Again, in the time of Abdul Mohsum Khan all these villages were granted as *Jagir* to Cina Kṛṣṇareddi of the aforesaid *samsthānika*

nam to provide for wages to the forces which Cina Kṛṣṇa Redḍi maintained in the Nawab's service. The Jagirdar did not bring his troops into the service of his master once in the encounter at Raca-*viḍu* between this Nawab (who was allied with Himmat Bahadur, the Nawab of Kandanavōlu) and Hidayat Mohiddeen Khan. As a punishment the Nawab deprived him of the *Jagir* and the villages were resumed by the state and included in the Kamalāpuram taluq.

Some days later, during the reign of Abdul Halim Khan, the village of Paidikaluva along with some others was placed as *Tanakha* in charge of Paṭhāni Gulam Hussain, Hasan Baba Halim Syed Ali Jamadar and others. Till the end of Viḷambi, they held it not as *Jagir* but as *Tanakha* for payment of salaries(?). In the time of Bahadur and Tippu they were confiscated, and the Kamalāpuram taluq was divided into four divisions, and it continues in the same manner under government rule.

15. *Kaifiyat of Jangalapalle, Paidikaluva Samut:*

The village was founded by a party of *Jangamas* from the region of Kāñcī. The Voḍḍe kings of the region granted the village as *sarvamānya* to them. To the west of the village there is a tank from where an underground canal built in bricks leads to the fort at Vallūru or Trailōkyavallabhapuram. In older times water regularly flowed through this canal to the fort.

Later, when King Pratāparudra of Warangal heard about this canal, he intercepted the canal and forced the defenders of the Vallūru fort to capitulate and thus captured the fort.

During the Muslim invasions the village fell into ruins, and was abandoned by the *Jangamas*. During the regime of Akkaṇṇa and Madaṇṇa, Podi Lingappa came over to administer these regions and under his instructions the village was renovated by Janga Redḍi and Jadepa Redḍi.

For some time the village was in the enjoyment of Kavi Dilla Khan of Ghaṇḍikōṭa and later under the rule of the Mayana Nawabs.

Abdul Kalim Khan granted the village to his physician Kṛṣṇa-mācārlu in lieu of salary. During Bahadur's rule the village was taken over by the government and continues to be under government administration.

16. *Kaifiyat of Cadipirela, Kamalāpuram taluq:*

The village of Cadipirela, west of Puṣpagiri of the Murikināṭi *śima*, east of the river Pāpaghni and south of the river Pinākinī, was in ancient times the abode of sage Agastya. At this place he worshipped the *Śiva linga* which came to be called Agastya *mahālinga*. Besides this *linga*, Agastya is believed to have consecrated four more *lingas*, at Puṣpagiri, Kamalāpuram Peda Ceppalle and Cadipirela. The details about the establishment of these five *lingas* are contained in the *Puṣpagiripurāṇam*.

In the Kaliyuga, the King Karikāla Coḷa mahārāja reconsecrated the *lingas* at these five places. At Cadipirela, he also consecrated the image of God Vēṇugōpālasvāmī and Tiruvēṅgaśvāmī, which he enshrined in temples. To the temples he made grants of land to provide for worship and festivals in them.

In later times the Erukas founded a settlement west of the Vēṇugōpālasvāmī temple and it came to be known as Erukalappāḷu.

Subsequently, a Coḷa King of the family of Karikāla renovated the village by destroying forest around it and the village thereby obtained the name of Cadipirela. He also renovated the Agastyēśvara temple and made grants to provide for worship and festivals in the temples. There are two Haḷa Kannaḍa inscriptions near the temple recording the same. The writing in the inscription is similar to an inscription of a Coḷa King of the Karikāla family found at Midatūru.

Subsequently, when King Praudhadēvarāya visited Puṣpagiri, he came to Cadipirela. He caused a tank to be constructed north east of the Agastyēśvara temple and dug canals from the river Pāpaghni connecting them with the tank.

During the reign of King Praudhadēvarāya, in S. 1353 a grant of land was made to the Agastinātha temple by a certain Calumani Singama Nāyaḍu and the Redḍis and *Karaṇams* of the village as recorded in an inscription at Cadipirela.

Narasimhadēva Mahārāja came to the throne in S. 1431 and ruled till S. 1452. During this period he is credited with having made innumerable grants of lands to the Agastyēśvara temple and to Brahmans and with having constructed additional structures to the temple.

Acyutarāya was succeeded by his son Sadāśiva whose period of reign as evidenced by inscriptions lasted from S. 1465 to S. 1492.

Subsequently, the Muslims conquered the country in Ś. 1486, Raktākṣi but Sadāśiva continued to be in possession of his kingdom which he ruled till Ś. 1492, as evidenced by inscriptions.

The village fell into ruins subsequently, Linga Reḍḍi and Jadapa-reḍḍi, sons of Poli Reḍḍi and Basivi Reḍḍi (the same who made a grant to the Agastīśvara temple in Ś. 1464 as noted above) became powerful, gathered a force of 500 men and established themselves in the village wherein they constructed a big fort with bastions around the Gōpālasvāmi temple.

Some time later when King Śrīranga was ruling from Penugonḍa, this village was in the enjoyment of Kantta Māma Lingarājayya Cōḍa Mahārāju who made a grant in Ś. 1501.

During the time of Śingarāju in Śaka 1501, according to an inscription found on the left wall of the sanctum of the temple of Gōpālasvāmi, a carpenter of the village who was accustomed to play-acting (*Tera-bommālāṭa*) and to enact dramatic (?) performance was permitted by the community of *Bommālāṭavāru* to enjoy the proceeds of the *Tera Bommālāṭavaritana* accruable to them in the village.

Subsequently, when Vira Venkaṭapatirāya was ruling from Penugonḍa the village was under the jurisdiction of the Nandyāla Chiefs. About this time, in Ś. 1515, the Dommaras granted Dommaripannu to the temples and set up an inscription recording the same.

During the reign of Venkaṭaptirāya, when the Nandela Chief was holding sway over this region, the Matli Chief Matli Komāra Anantarāju became powerful and conquered Siddhavaṭṭam and Cennūr taluks. With a desire to conquer Kamalāpuram taluq also, he sent his *Daḷavāy*, who attacked the Nandela Chief and besieged the fort of Cadipirela with an army. Being defeated the army retreated to Siddhavaṭṭam. But when the fight was renewed by the invaders they abandoned the fight and fled to Ghaṇḍikōṭa with the remnants of their forces. The ruler of Ghaṇḍikōṭa granted them Dēvagudi and several villages around as *pāḷaiyam*.

The Matli Chief captured the village, pulled down the fort. The village subsequently fell into decay. The *Karaṇam* of the village Lakkaraśu Lingarāju was taken to Siddhavaṭṭam along with his whole family where they were kept inside the fort. Sometime later, Appayya, the son of Lingarāju, a lad of 16 years was appointed *amildar* of Cennūr, Duvvūr and Kamalāpuram *śīmas* with a force of two thousand troops.

Subsequently, when Neknam Khan established his sway over these regions, the Matli Chiefs lost their rulership over the three taluqs of Cennūr, Duvvūr and Kamalāpuram but were permitted to collect *Manne Kāvalirusums* in the three taluqs.

Dawood Khan ruled over the region for sometime and after installing Abdul Nabi Khan as his successor went away to Hindustan.

During the regime of Nabi Khan (Ś. 1628 to Ś. 1657) Banda Hussain Khan administered Cennūru, Kamalāpuram and Duvvūr taluqs through his deputy Nittūru Gopālayya.

Previously, during the regime of Zulfikar Khan hamlet of Agastilingampalle, had been granted to Mir Ibhuram as *jagir*. Then Banda Hussain Khan sought the hand of Ibhuram's daughter but Ibhuram refused the request. Thereupon Banda Hussain deprived him of the *jagir* of the two villages which were resumed by the state and administered as two separate villages, their revenues being remitted by the *Reḍḍi* and *Karaṇam*.

Abdul Nabi Khan was succeeded by Abdul Muhammad Khan who ruled from Ś. 1658, *Naḷa* to Ś. 1669, *Prabhava*. During his rule, in the year *Raudri* the Mahrāṭṭas under Raghoji Fateh Singh invaded these parts, plundered the temples and carried away the ornaments and jewels.

Subsequently during the second regime of Moca Miyya (Ś. 1680-1682) the villagers of Cadipirela refused payment of *Kāvali* to the Vēmula *Pāḷaiyagār* and constructed a fort wall with bastions around the Gopālasvāmī temple.

Then follows an account of the subsequent history of the region upto the assumption by the Company.

17. *Kaifiyat of Pandillapalle:*

The village obtained the name of Pandillapalle owing to the fact that a party of Kāpus from Nadigadda-*sima* settled there and erected temporary sheds (*Pandillu*) in which they lived for some time.

There is a temple of Cennakēśava in the village founded in the time of the Coḷa kings.

In the time of Kṛṣṇadēvarāya, this village was granted by him to Rāyasam Ayyamarasāyya as *nāyankaram* and the latter regranted the same to Komāragiri nāyani Rāngappa Nāyuḍu as *amaram*. Rāngappa gave some lands to the people who did service in the temple in Ś.1447.

When the village was in the enjoyment of Nandyāla Timmarāju as *nāyankaram*, he granted the same to Gobbūru Timmarāju as *amaranāyankaram* who founded a *pēṭa* south of the Cennakēśava temple called Gobbūrivāripēṭa. His son Gobbūru Vebayyarāju dug a tank nearby and founded another settlement called Jinkalapalle. The same Vebayya, while his father was living, renovated the Kēśava temple and made grants of lands to the Brahmans and to the masons who reconstructed the temple. Two inscriptions of the same date at the place record these gifts made in the name of (1) Timmarāju (2) Konamarāju the second son of Timmarāju.

Subsequent to the Muslim invasions the festivals etc. of the temple were not duly performed. In the time of Tippu the lands belonging to the temple were confiscated and the temple fell into decay.

Jinkalapalle, which had also fallen into decay was later renovated by Nallalingaya and renamed Nallalingapalle in the time of Akkaṇṇa and Mādaṇṇa. Later it was granted as *Jagir* to Kṛṣṇareḍḍi of Naraśapuram but later confiscated. It is at present a hamlet of Pandillapalle.

ANUSCRIPT No. 145

WILSON, p. 452. No. XLV.

TAYLOR, III. p. 565, No. 45, C.M. 841. C.L. No. 587.

Shelf No. 15-3-35. Local Records. Vol. XVI.

Provincial account of the Kandanaṁḍolu district (Kurnool), 51-23.

This volume gives a concise history of various dynasties that ruled over Kurnool district from mythical times. The records attesting the genuineness of the history so related are taken from *kaviles*, that is, village accounts, of various villages in the district and from the inscriptions as far as they could be deciphered and interpreted. Till we come to the actual inscriptions the *kavile* records are not very reliable at least for the dates concerned. The story given was more or less traditional not corroborated by the latest historical discoveries. But the author is sincere in pointing out the incredibility of the records that he has to rely upon and he is careful in most of the cases when he comes to actual inscriptions. The whole volume is simply a list of inscriptions arranged chronologically pointing out the importance of each one individually. Towards the end of the volume the fine account of the Muslims rule over Kurnool is very interesting.

WILSON, pp. 452—3. No. XLVI. (29 Sections)

TAYLOR, III. p. 566 No. 46. C.M. 842 (L. No. 648).

Shelf No. 15—3—54. L. R. 35. p. 263.

1. *Kaifiyat of Daulatāpuram, Cennūr district :*

The village, situated north of Cennūr-Kasba, on the banks of the R. Pinākinī, was founded by Nawab Dawood Khan of Cuddapah who granted it as a *śrōtriya-agrahāra* to a Brahman learned in astrology, Candrasēkhara by name, son of Buccana Bhatlu of the Kāsyapa-gōtra, Āpastamba-sūtra, and Yajus-sākhā, a resident of Siddhavattam. The *śrōtriya* amount was fixed at 50 *Pandra-varāhas*. The gift was renewed and regranted to Mahādēva Bhatlu, son of Candrasēkhara in the time of Abdul Majid Khan, son of Abduḥ Hamid Khan and grandson of Abdul Nabi Khan for 50 *varāhas* *śrōtriya* in Fasli 1164, and a *sanad* in Persian and Mahārāstri was granted.

Mahādēva Bhatlu having no sons but only a daughter, he bequeathed the village *śrōtriya* to his son-in-law Pedda Annam Bhatlu of Cuddapah.

In the time of Hatim Khan, son of Majid Khan, Matli Venkaṭa-rāmarāju of Cittiveli Samsthānam was granted in this village land of the extent of four *tums* as *kāvali-mānya* and when Pedda Annam Bhatlu protested against the grant as encroaching upon his rights, the Nawab was pleased to reduce the *śrōtriya* payable by him to 40 *varāhas*. The same rate continued during the time of Haidar and Tippu and on the advent of Company rule the amount was converted to *Mitta varāhas* 37. This Dawoodpuram was popularly known as Daulatāpuram.

2. *Kaifiyat of Konepalle :*

The village was granted as *śrōtriya-agrahāra* to Kommayācārlu, a Madhwa Brahmin, by Mir Sabeḥ, the general of Haidar Ali Khan, who was holding the *subah* of Kaḍapa. In S. 1701, *Vikāri*, corresponding to Hijri 1194, Shaban 1. The *śrōtriya* payable by the Donee to the *Divānam* was fixed at *Pandaramodi* 36 *varāhas*. The village continued to be enjoyed by the donee during the Moghul rule also.

On the advent of Company rule, the village was surveyed and assessed *taramvar* and total *faram* (assessment) was fixed at *Rahati* 236 and odd *varāhas*, of which the *śrōtriyamdār* was allowed to enjoy 147 and odd *varāhas* and pay the balance of 88 and odd *varāhas* to the government.

3. *Kaifiyat of Paccapuram :*

Originally the village was in the enjoyment of Yadavalli Kṛṣṇācārlu, a Madhva Brahmin, on a *śrōtriyam* of 5 *varāhas*. In subsequent times, he abandoned the village which was thereupon confiscated by the government. The village fell into ruins and consequently the state lost its income. In the time of Bahadur, his general Mir Raza Ali Khan Bahadur, captured Cuddapah and ruled the *Subah*. The village was granted to Kommayācārlu on a yearly *śrōtriyam* of *Pandramodi Rahatis* 38 and a *sanad* was granted to that effect. The donee greatly improved the cultivation of the village by granting *Kavuls* and *takāvi* loans to ryots and digging tanks and wells.

Subsequently, in the time of Tippu Sultan, Kommayācārlu went to Srirangapatnam and the village was resumed by the state. It was administered by Tippu Sultan and later by Bandagane Ali Nizam Ali Khan, the Mughal Nawab of Golkonda till *Virōdhikṛt*. In the year *Paridhāvi*, Asad Ali Khan of Banganapalle, while administering the *Subah* of Cuddapah, tried to capture some families of Cuddapah and collect *Dandugas* or forced contributions from them, but these *śrōtriyamdār* families escaped to other places. Of these the *śrōtriyamdārs* of Paccapuram went to Golkonda and cultivated the friendship of Rāja Roshan Rao through whose good offices they interviewed Diwan Mashuram Mulk, who was pleased to issue a *parwana* with the seal of Nizam Ali Khan to Asad Ali Khan of Banganapalle, directing him to restore the village of Paccapuram as *śrōtriyam-agrahāra* to them. They returned from Golkonda and entered their ancestral village for the enjoyment of which they were directed to pay 50 *Rahatis* as *śrōtriyam*. This rate continued till Ś. 1721, *Siddhārti*, when Mughal rule ceased. Finally the Company took over the administration of the region and they continued the same rate of *śrōtriyam* till the end of *Durmati*. The village was surveyed and assessed *taramvār* and the *taram* was fixed at 206 *varāhas*, of which the *śrōtriyamdārs* were permitted to collect and enjoy $\frac{5}{8}$ ths amounting to 128 and odd *varāhas* and remit to the state treasury the balance of $\frac{3}{8}$ ths amounting to 77 and odd *varāhas*.

4. *Kaifiyat of Kokkaravapalle Śrōtriyam :*

The village originally known as Kurkkaṭṭēśvarapalle, situated west of Cennūr, was founded by Mayada Abdul Nabi Khan of Cuddapah

who built a temple for god Karkaṭeśvara at the instance of his Diwan Śrīnivāsa Rāya, a Dēśastha Brahman and granted it to Brahmans as *agrahāra* fixing a *śrōtriya*m of 51 *Pandramodi varāhas* per year. This rate continued till S. 1633, and also later during the administration of Hamid Khan, Mosum Khan and Masjid Khan

Tirumalarāya, son of Śrīnivāsa Rāya, held the office of the Diwan under the Cuddapah Nawabs. About this time a few mining prospectors (*Kondagamikandlu*) took on lease the fields in the western portion of the village and worked diamond mines. In course of time, the mining operations were given up as the yield fell.

During the regime of Abdul Halem Khan, one of his confidants, Rupa Ram, poisoned the mind of the Nawab against Tirumalarāya, the Diwan by making false accusations against him that he was plotting to set up Hussain Miyya, Halem Khan's brother as Nawab. Thereupon Halem Khan captured him and along with two nephews Baccha Rao and Koneri Rao imprisoned him in the Siddhavaṭṭam fort. In the year *Pārthiva*, the two nephews were blown to pieces at the mouth of the Cannon upon which Tirumalarāya committed suicide by hanging himself. His wife Radha Bai moved from the city to *śrōtriya*m-village where she enjoyed the *Yajamānavṛtti* and the income left over after payment of *śrōtriya*m(?).

5. *Kaifiyat of Cennarāyapalle :*

The village situated 10 miles west of Cuddapah was granted as *śrōtriya*-*agarhāra* to Vakil Venkatarama Pantulu, the *Vakil* of Khadard Khan Dawooji Sardar by the Nawab Abdul Masjid Khan. The *śrōtriya*m was fixed at *Pandramodi* 70 *varāhas*. Sometime later Venkatarama Pantulu gifted away the *śrōtriya*-*grāma* to Nārāyaṇācārlu, a learned scholar who had been thriving under his patronage.

Subsequently, during the regime of Halem Khan, son of Masjid Khan, his *Diwans* Baccherao and Koneri Rao decided to appropriate it to themselves and laying false accusations against Nārāyaṇācārlu had the village confiscated to the state. They later obtained it as *jagir*. After six years the *Diwans* were put to death on charges of treason. The village was resumed by the state and it remained so till the time of Tippu Sultan.

During Mughal rule, when Lala Candulala came over to Caddapah as *Subhadar*, Nārāyaṇācārlu approached him and obtained from him the village regranted on a *jōdi* of 70 *varāhas* increased to 100 gradually in the next four years. Although the Company took over charge they continued the arrangement as detailed in the *sanad* of Candulala.

During this period Nārāyaṇacārlu greatly improved the cultivation of the village. When in the year *Durmati*, Venkaṭarāya, son of Caccerao, represented to Col. Munro that he should be granted the village as his father had been enjoying it as a *jaḡir*, Col. Munro after investigating carefully into the matter dismissed his claim and confirmed the grant in the name of Nārāyaṇacārlu as per the *sanad* of Candulala,

When resurvey and assessment was made *taramvār* 300 *varāhas* of Daul (fixed rate of assessment) was levied. The donee represented to Col. Munro that the amount was too heavy and that if the previous rate was not continued he would have to abandon the village. Col. Munro after due enquiry granted him additional land, with an income of 100 rupees and issued a *paṭṭa*.

6. *Kaifiyat of Rāyalapantulavāri Palle, hamlet of Taḍigotla:*

The village was granted to a certain Rāyalapantulu as an *agrahāra* by Abdul Masjīd Khan. The Donee had previously founded the village taking the land on lease called *Kattugutta*.

Subsequently, to the depredations of Balavanta Rao, the village fell into ruins. When Abdul Halem Khan was ruling, Dhumačārlu obtained the village as *śrōtrīyam-agrahāra* in the year *Hēviḷambi* with the *śrōtrīyam*-amount fixed at 40 *Mīṭṭa-varāhas*. After his death his son inherited the village.

7. *Kaifiyat of Fakirpalle of Pātakaḍapa:*

During the time of Abdul Nabi Khan of Cuddapah, Bhakarao Pantulu, Kanugo-Kulkarnatak, Desmukhi, Sardeshmukhi of Payan-ghat and Bālāghat obtained from the Nawab a piece of land south of Pata Kaḍapa, a portion of which Bhakarao Pantulu granted to a *fakir* Lakkār Saheb, who founded a hamlet called Fakirpēṭa.

In later times, Śiva Rāya, the son-in-law of Bhakarao Pantulu, who was holding the office of Diwan under Abdul Muhamad Khan, granted the remaining part of the land as an *agrahāra* to a Brahman, in S. 1676 fixing Fakirpalle as one of the boundaries. Sometime later, the Fakir created trouble demanding the land given as *agrīhāra* as his own but the government decided against him holding that Bhakarao Pantulu had granted to the *Fakir* only a part of the land he had obtained from Abdul Nabi Khan.

During the reign of Moca Miyya, the Fakir died and his wife inherited the village. In the time of Halem Khan the hamlet was resumed by the state leaving the *agrahāra* adjacent to it intact.

In the time of Asad Ali Khan, the inhabitants from there to the north of the village to Gaudlachawk hamlet of Pata Cuddapah.

Even after the advent of the Company's rule, the *agrahāra* continues to be enjoyed by the Brahmans.

8. *Kaifiyat of Kṛṣṇapuram, hamlet of Taḍigotla:*

The hamlet of Kṛṣṇapuram, east of Taḍigotla was founded by a certain Uppu Kṛṣṇappa who obtained it as *śrōtriyaṃ-agrahāra* from Nawab Abdul Halem Khan. The *śrōtriyaṃ* was fixed at Pandramōḍi 21 *varāhas* and a *sanad* issued. The village continues to be enjoyed as *śrōtriyaṃ-agrahāra* even after the advent of the Company who fixed the *śrōtriyaṃ* at 21 Pandramōḍi *varahās*, equivalent of Kanthray Cakras 28 and 31 *dugas*.(?)*

9. *Kaifiyat of Rāmacandrapuram, hamlet of Taḍigotla:*

This hamlet situated east of Taḍigotla was granted as *śrōtriyaṃ-agrahāra* to Polumada Rāmacandra Rāya by Abdul Halem Khan in Ś 1687, *Pārthiva, Phālgua su Di*. 15. The *śrōtriyaṃ* was fixed at 12 *varāhas* per year. Rāmacandrarāya regranted it to Amañci Gundācārlu and others as *agrahāra*, divided it into 8 *vrttis* in the same year. The *agrahārikas* continued to enjoy the village even after the advent of the Company.

10. *Kaifiyat of Venkaṭeśapuram, hamlet of Gotur:*

The hamlet was granted to Rāmakṛṣṇa Sōmayājulu a *śrōtriyaṃ-agrahāra* by Abdul Masjid Khan of Kaḍapa on the advice of the Karaṇam of Kotūru in the year *Pramōḍūta*. The *śrōtriyaṃ* was fixed at 20 *varāhas* per year.

During the time of Tippu the village fell into ruins, the *śrōtriyaṃdār* being unable to pay the amount abandoned the village. In the year *Siddhārti*, during Mughal rule Venkaṭagiri Sōmayājulu, one of the *śrōtriyaṃdārs* came back and obtained the village as *śrōtriyaṃ* once again. He renovated the village and renamed it Venkaṭapuram in *Siddhārti*.

11. *Kaifiyat of Buddayapalle, near Śunkesula:*

The hamlet was founded by a certain Buddaya on the request of Gorjala Subrahmanya Śāstrulu on a part of the land held by the latter as *śrōtriyaṃ-agrahāra* from Mayana Abdul Halem Khan. The Śāstrulu was required to pay a *śrōtriyaṃ* of 15 *mitta varahās* per year.

**Duga* is probably identical with *ḍugalam* which is 1/16 of a *varāha*.

12. *Kaifiyat of Rāmapuram, hamlet of Moyillakaluva :*

The hamlet village was granted as *śrōtriyam-agrahāra* to Jivanige Mudgalācārlu in Ś. 1683, Viṣu Jyēṣṭha *su. Di* 15. when Halem Khan was the ruler of Cuddapah by the Redḍi and Karaṇam of Moyillakaluva. The *śrōtriyam* amount was fixed at 5 *varāhas* per year.

Later a great political calamity (*Kalapam*) ensued, the village fell into ruins and the *śrōtriyamdār* abandoned it. During Mughal rule, though he returned he again abandoned the village and retired to Śrīrangapatnam from where he collected his dues from the ryots. Owing to the absence of the *śrōtriyamdār*, the ryots were harassed by the government officials and moneys were forcefully collected from them. Thereupon they abandoned the village which was subsequently confiscated to the state. The village was surveyed and assessed (*paimayiṣhi*) and it was made over to Kōnerācārlu as a *śrōtriyam*.

13. *Kaifiyat of Rāmacandrapuram, hamlet of Kopparti :*

During the time of Mayana Abdul Masjid Khan, son of Abdul Hamid Khan, the *Redḍi* and *Karaṇam* of Kopparti, on the request of the villagers, granted a portion of Kopparti to Mādhavarāja Sēṣagiri Pantulu to found an *agrahāra*. The gift was made as a reward for the beneficent service rendered by him as *Kadeem* (servant) in the *Divānam* to the villagers. The *śrōtriyam* was fixed at 12 *varāhas* per year. The donee founded an *agrahāra* and named it Rāmacandrapuram *agrahāra*, and dividing the villages into 8 shares, bestowed six of them on six Brahmans and retained the two remaining shares as (1) Yajamānavṛtti and (2) *agrahāra-vṛtti*.

14. *Kaifiyat of Rāma.ājupalle, Yūdavapuram, and Tollagan-ganapalle :*

When Kaji Vohada (?) or Syed Muhammad Shah was appointed to hold charge of the administration (?) of Cuddapah and Gutti by Alamgir Padshah, the Padshah was pleased to grant him the villages mentioned above as *Jāgir*.

Subsequently, in the time of Parrukhar Badshah, Diwan Sadatullah Khan confirmed the grant and issued a *sanad* to that effect.

Later while Abdul Nabi Khan, was ruling at Cuddapah, the aforesaid Qazi Syed Muhammad Shah obtained a fresh grant from Asaf Jah, in the reign of Muhammad Shah Padshah in the name of his son

Gulam Mohiddin confirming the gift of *jāgīr*. These villages continued to be enjoyed till the end of Mayana rule.

In the time of Tippu Sultan Gulam Mohiddin died and was succeeded by his son Muhammad Sala Kaji on whom the Sultan levied a yearly levy of 60 *varāhas* which rate continued in Moghal rule.

14a. *Kaifiyat of Rāmacandrapuram, hamlet Cennarājupalle:*
(Does not tally with Wilson)

During the regime of Mayana Abdul Halem Khan, a piece of land belonging to Cennarājupalle was granted for the purpose of founding an *agrahāru* to Kāñcanna - palle Rāmacandrarāya by the *Redḍi* and *Karaṇam* of the village. A *śrōtriyaṃ* of 15 *varāhas* per year was fixed. The *agrahāra* was accordingly founded and named Rāmacandrapuram.

The village continued to be enjoyed as *śrōtriyaṃ-agrahāra* to this date.

15. *Kaifiyat of Kṛṣṇasōmayājulapalle, hamlet of Ambavaram:*

The hamlet was founded by Gurumūrti Sōmayājulu of Panem who obtained it as an *agrahāra* on an annual *śrōtriyaṃ* of 2 *varāhas* from the *Redḍi* and *Karaṇam* of Ambavaram during the Mayana rule. The village fell into ruins owing to Bahadur's invasions and the *Śrōtriyaṃdār* moved to Ambavaram from where he had the village cultivated through *kārlu* (temporary tenants).

After passing through some vicissitudes the village passed into the hands of the Company when the village was surveyed and assessed and re granted as *śrōtriyaṃ-agrahāra* with a share of the government fixed at 6/16 or 3/8ths of the income.

16. *Kaifiyat of Puṣpagiri, hamlet of Kotlūru:*
(of: 15-4-24 p. 111. 2)

When king Kṛṣṇadēvamahārāya visited Puṣpagiri he found the place full of the Tamballas who were of the Sūdra caste and who were conducting worship in the Īśvara temple at the place. They looked almost like Brahmans as they dressed like them and wore the sacred thread and they were called *Tapōdharas* and *Peruvāru*. When Kṛṣṇadēvarāya, mistaking them for Brahmans, paid obeisance to them, they instead of blessing him as befitting Brahmans, simply remarked that the king's obeisance may please God Śiva. Kṛṣṇadēvarāya being informed that they were the *Tamballas*, established a tax-free Brahman *agrahāra* at the place.

The two villages were included in the Ghaṇḍikōṭasīma, the rulers of which collected certain dues like *Durga-Danna-yanivartana*, *Ciklara* and different kinds of *Bediges* from the *agrahārikas*.

In the time of King Acyuta of Vijayanagar, when Timmaraśayya's son Dalavay *Vhundragiri* Sōmaraśayya, was enjoying Ghaṇḍikōṭa as *nāyankara*, the *agrahārikas* were exempted from the payment of the aforesaid dues and their holdings were made completely tax-free.

When later the country came under Muslim rule, Gotūru was confiscated to the state Puṣpagiri continued as an *agrahāra* even under Mayana rule.

During the time of Moca Miyya, Nittūru Gōpālayya who was conducting the administration of the Taluks of Cannūru Duvvū Kamalāpuram, Cintakuṇṭa and Mallyala fixed his residence at Puṣpagiri and effected various gifts and charities.

17. *Kaifiyat of Bhakarapuram, hamlet of Kotlūru:*

The hamlet of Bhakarapuram was granted as an *agrahāra* by Bhakarao Pantulu, the Kanungo Nawab of Cuddapah Subah, Bālāghat and Payanghāt, under Mayana Abdul Nabi Khan of Cuddapah, to several Brahmans.

18. *Kaifiyat of Cintalaputtūru, hamlet of Kotlūru:*

During the administration of Akkaṇṇa and Mādaṇṇa as Diwans at Golkonda a certain Kṛṣṇa Śāstrulu Sōmayājulu, a resident of Vatham Lingapuram in Malaka *sīma* to the north of the R.Kṛṣṇā left the place owing to the depredation of the *Kirātas* who plundered his village, and home. Akkaṇṇa and Mādaṇṇa being greatly impressed with his learning in *Tarka*, *Vyākaraṇa*, *Mīmāṃsā* and *Vēdānta* and his mastery of the works like *Cintāmaṇi* granted him land as *agrahāra* to the east of the Indrēśvara temple at Puṣpagiri. He made over the *agrahāra* as gift to four of his relations and betook himself to Kāśī. They named the *agrahāra* as Cintalaputtūru after a deity Cintamma and the name of a neighbouring village, Puttūru which was in the enjoyment of a *Pāṇḍya*.

The village continues to be enjoyed as an *agrahāra*.

19. *Kaifiyat of Manupāka:*

The village is stated to have been founded by Karikāla Coḷamahārāja. In later times the village was reduced to ashes by fire.

During the regime of Akkaṇṇa and Mādaṇṇa of Golconda the village was granted as *agrahāra* to Saddarsama Sarvēśvara Sōmayā-julavāru of Kallūru, Duvvūr taluq near Saptagodāvari in S. 1642. He enjoyed it for thirty years when the Mayana ruler confiscated it.

During the time of Abdul Masjid Khan, this village along with several others was given as *Jāgir* to Devay Budharāju Sāhukār, a Gujarati banker who exercised great influence over the Mayana Nawab. This Sāhukār bestowed the village of Manupāka as *agrahāra* to several Brahmans who had performed sacrifices.

20. *Not traceable*

21. *Kaifiyat of Pullūru, Cennūr taulq :*

The village was founded by a certain King of the Eastern country named Birudanka. The place was named Pullūru after a certain lady Pulli of the place who killed a tiger single-handed.

After some days Birudanka died without children upon which owing to the absence of a powerful ruler the wild tribes (*Kirātas*) of the neighbourhood constantly plundered and harassed the people. The village soon became deserted and the temple of Nāganātha established at the place by Birudanka was left without worship.

After some days, a certain Śrīkaṇṭhaguru and two other mendicants natives of Kāśī came by this place and constructed three *maṭhas* in the vicinity of the Nāganātha temple in which they performed worship daily.

King Bukka of Vidyānagar granted them the village of Pullūru as *sarvāgrahāra*. At the time of their death they made over the village to their disciples Lingabhatlu of the Bhāradvāja-*gōtra* and Jogi Bhatlu of Śrivatsa-*gōtra* conveying the deed on copper plates. These two disciples divided the village into 24 *ṛttis* and retaining four *ṛttis* for themselves distributed the rest to 20 Brahmans.

Till S. 1500 these arrangements continued without disturbance and in this year during the political upheaval and absence of settled government, the *Pālaiyagārs* became powerful and began to plunder the regions. The *agrahārikas* unable to bear the hardships abandoned the village and migrated to other places.

Subsequently in the regime of Podi Lingappa four of the *agrahārikas* who came back to their ancestral village were granted as few *ṛttis* in the village as *sarvamānya* and a few more plots of land on *bedige-tenure*, the rate of *bedige* being fixed at one *gadya* per *tum*.

The rest of the village was resumed by the state and included under Cennūr taluq.

22. *Kaifiyat of Nāgasānipalle, Cennūr Pargana:*

The village was founded by Nāgasāni, a concubine of Pemmasāni Timma Nāyaka of Ghaṇḍikōṭa, in the fields belonging to the village of Pullūru. The village was granted to her on lease. Later in Ś. 1673 when Mayana Abdul Moṣum Khan was ruling at Cuddapah, the village was made over to Matli Venkaṭarāmarāju on *Ijara* (revenue formation). The latter granted a portion of the village on *śrōtriyam* tenure to Darbha Somēśvara Sōmayājulavāru fixing the *śrōtriyam* at 10 *Mitta-varāhas*. The *śrōtriyam*-village thus formed by the Brahman donee on the land was named Nāganāthapuram. His son Nāgambhatlu and grandson Nāgēśvara Bhatlu continued to enjoy till Ś. 1724, *Dundubhi* on the same terms and in this year the Company resurveyed the lands.

23. *Kaifiyat of Bhūmayapalle, Cennūr Pargana:—*

The village was given as an *agrahāra* by King Araviti Bukkarāya* Mahārāya to a certain *Bhāradvājavyaya* who settled at the place with his disciples and erected shrines for Gods Śiva and Kēśava. At the time of his death he bequeathed the village to his disciples, who enjoyed it without any hindrance till Ś. 1500 *Bahudhānya*.

In the year the Vijayanagar rule came to an end and the country being without a powerful ruler fell into anarchy. Owing to the depredations of the *Pāḷavagārs*, the *agrahārikas* abandoned the village and migrated to other parts of the country.

In later times, when Padile Lingappa was administering the country four of the original *agrahārikas* obtained from him some *ṛṭtis* as *sarvamānya* and other plots of land in addition on *bedige* tenure.

Section 24 not traceable

25. *Kaifiyat of Tudumuladinne, Cennūr Pargana:*

Vallūru was known as Tralōkyavallabhapuram and had a fort with four watch-towers at the four corners. To the north of the northern watch-tower, the village of Tudumuladinne was situated on an elevated spot and at this place a watch-station (*chauki*) was

*Bukkarāya mentioned here is Bukka I of Vijayanagar. The addition of Aravidu to his name is due to confusion arising from the similarity of names.

situated where a few watchmen were stationed with drums (*Tudumulu* and bugies (*Kommulu*). The place came to be known as Tudumula-dinne on this account.

After the rule of Trailōkyavallabharāyalu, king Prauḍhadēvarāya of Vidyānagar ruled over the region when Mañcirāju Nacana Somaḍu (Sōmanātha) obtained from the king the village as *agrahāra*.

Till Ś. 1530, the *agrahāra* continued to be enjoyed as full *sarva-mānya* when in this year owing to political troubles, and lack of proper government the *agrahārikas* abandoned the village.

During the administration of Padile Lingappa, Cenna Kṛṣṇayya a descendant of the original *agrahāra* obtained from Padile Lingappa some land in the village as *agrahāra* and confiscated the rest of the government.

26. *Kaifiyat of Śunkesula, Cennur Pargana:*

The village surnamed Śrīkaṇṭhapuram situated north east of Puṣpagiri was granted as *agrahāra* to Śrīkaṇṭha guru who was residing in a hermitage on the Nāganātha hill in the vicinity by King Bukka of Vijayanagar in Ś.1293.

At the time of his death, Śrīkaṇṭha guru made over the village to his two disciples Kondu Bhatlu and Ahobala Bhatlu who enjoyed the village as an *Ekabhōga-agrahāra*.

When the Vijayanagar rule came to an end the country fell into a state of anarchy and the *agrahārikas* abandoned the village.

In later times, when Podile Lingappa was administering these regions, a few descendants of the original *agrahārikas* returned to their ancestral village and Podile Lingappa was pleased to grant a few *vr̥ttis* in the village, the rest of which was confiscated to the government. Some additional plots of land in the village were also given to them on *bedige* tenure.

27. *Kaifiyat of Ganganapalle, Cennūr taluq:*

The village of Ganganapalle was originally a settlement of shepherds Gangana and others on a plot of land belonging to the ruined town of Vēlūru, which had been once the capital seat of Vēlūru Brahmi Redḍi in the time of king Bhujabalavira Nallasiddhanadēva Mahārāju of Nellore. During the regime of Brahmi Redḍi at Vēlūr,

the town was in a very flourishing state with a strong fort; and there was a temple of God Bhimeśvara in the village. In subsequent times, the town fell into decay owing to a curse.

The village of Ganganapalle developed and in course of time a *Karṇam* was appointed and the village came to be included in the Cennūr taluq.

28. *Kaifiyat of Tadigotla, Cennūr Pargana:*

During the reign of King Pratāparudra of Warangal, his subordinate Brahmarākṣasa Tripurāntanka Murāri Dēva, who was administering the Murikemali-*sīma* founded, the village on the old site belonging to the village of Peddi Redḍipalle and made it an *agrahāra* which he granted to Brahmins.

A descendant of Peddi Redḍi, the founder of the original village of Peddi Redḍipalle was made the *Redḍi* of the village.

Later in the time of Mayana Abdul Mosum Khan the village was granted as Jagir to Begam Saheb. It was granted to Halem. He held it for some years after which it was resumed by the state.

Then it went into Company hands.

29. *Kaifiyat of Ippapenta, Cennūr Pargana:*

The village situated south west of Siddavaṭṭam and east of the Sūryakumāra pass was granted as an *agrahāra* of Alūru Nṛsimha Sōmayājulavāru by King Praudhadēvarāya of Vijayanagar on his way back from his pilgrimage of Tirumalas. The gift was made in Ś. 1277 and conveyed in a Copper-plate document.

During the time of Alamgir Padshah, the *agrahārikas* left the village owing to political harassment under Muslim rule entrusting the task of cultivation and collection of dues to the Baliyas of the village. These Baliyas paid the dues such as *Bedige* etc., to the state into the hands of the *Karṇam* regularly for the *mānyam* lands, while the lands under direct government administration were looked after by the *Karṇam* any *Redḍi*. These arrangements continued till the advent of the Company.

29a. *Kaifiyat of Kampalle, Cennūr Pargana:*

(not found in Wilson)

The original name of this village was Nāgiredḍipalle and it was founded by a certain Nāgi Redḍi in the time of Vīra Narasimhadēva-

rāya of Vijayanagar. The Karaṇikanimirāśi of the village was granted to a descendant of Yajñavalli Gangarāju the *karaṇam* of Votukūru.

In the time of King Kṛṣṇadēva Mahārāya, the village was in the enjoyment of Timmayya, son of Araviṭi Bukkarāya Rāmarāju, the *Kāryakartā* of the King as *nāyankara*.

The village was also known as Prasannarāyapaile. It was in the enjoyment of the temple of (?)—till the time of Sadāśiva. Later it was resumed by the state. Soon after it fell into decay as the people of the place abandoned it owing to an epidemic.

(Ms. p. 175.)

Later in the time of King Sadāśiva, when Guttirāju Tirumalarāyu was the *Kāryakartā*, the *Kirātas* had been creating great trouble to the passers by on the Sūryakumāra Pass on the Pālakoṇḍa hill leading on the way from Cuddapah to Gurrakonḍa. In order to put down their plundering activities a certain Nare Lakkināyudu, son of Kadireppa Nāyudu of the *Yakarlu* Caste (?) servant of Tirumalarājayya was appointed to keep guard at the pass and put down the *Kirātas* and in payment for his services he was granted some *bhus-vastyams* (lands as *mānya*) and some dues, *mera* and *vartanas* payable by the *agrahārikas*, *Reḍḍis* and the *Karaṇams* in the 14 villages comprising the Vutukūri-sīma.

In the time of Halem Khan the village along with the others were confiscated to the state.

29b. *Kaiḍiyat of Pendlimarri*:

(not found in Wilson).

The old name of this village was Bukkapuram, which was founded by a certain Bukkarāju. Later when King Bukkarāju of Vijayanagar camped at the village while on his campaigns, the villagers greeted him and honoured him. Although they were old, the villagers had not married owing to their poverty and when the King noticed it he took compassion on them and arranged for their marriages, all together, under a Marri tree. Owing to this fact the village came to be known as Pendlimarri (Marriage banyan tree).

During the time of Devarāya Mahārāya Sambēṭa vallabha who was enjoying Pendlimarri *alias* Bukkapuram as *nāyankara* issued orders to his Pradhīni Settappa Nāyudu, son of Mallināyudu to construct a Lakṣmī temple and a shrine for the 12 Ālvārs and to grant lands for the architects.

Later, when King Vijayadevarāju was ruling at Vijayanagar the village continued to be included in the Murikināṭi-sima of Ghaṇḍikōṭa-rājya.

During the time of King Acyuta his *Kāryakartā* Bācaraṣa, who was administering the Ghaṇḍikōṭa rājya, issued an order to the effect that the *Durga-Daṇḍāyakavartana* and other *śunkams* collected from the hamlet of Vogunutalapalle should thereafter be paid to God Ambala of the place. An inscription recording this is found at the place. (vide: 15—3—53, p. 106 for text).

In the time of King Sadāśiva when Aliya Rāmarāja was the Yuvarāja, Pendlamarri was under the administration of Nandela Timmarāju.

When Matli Komāra Anantarāju was administering the village, Cennarāju who was conducting the affairs founded a hamlet in the village which was named Cennarāyapalle.

On the advent of Muslim rule the hamlet of Vogunutalapalle *alias* Avubalapuram was confiscated to the state along with Pendlimarri.

Later in the time of Abdul Nabi Khan, this village along with Ambavaram, Kopparti, Mundlapalle, Gundlapāḍu and Govindampalle were given as *Jāgir* to Nawab Sadatulla Khan of Arcot who held it till S. 1672, *Pramōdūta*. Later Abdul Mosum Khan deprived Sadullah Khan of these *Jāgir* villages. In the next year this Pendlimarri village was granted as *Jagir* to Silim Khan Mirza Bhakar who enjoyed it till the time of Masjid Khan. Mirza Bhakar appointed Lingarāju Cennappa, a Brahman to conduct the affairs of the village.

In the year *Īśvara*, when the Maharāṭṭas under Balavanta Rao killed Masjid Khan in battle at Bandikanama, and occupied the country, Mirza Bhakar was deprived of the village which was confiscated to the state and included in the Cennūr Pargana, which was under Maharāṭṭa rule. Immediately afterwards, when arrangement was effected between the Maharāṭṭas and Mosum Khan of Cuddapah by which the latter ceded to the Mahrāṭṭas, the *simas* of Gutti, Gurramkoṇḍa etc., and retained Cuddapah, Siddhavāṭṭam etc., the village came under the Nawab's rule, being included in Cennūr Pargana.

Owing to the predatory activities of the Vemula Chief Rāmappa, the *jamadar* who was conducting the affairs of the village on behalf of the government constructed a fort. In the time of Halem Khan the village was granted as *jagir* to Inayat Khan who held it for 5 years till *Viḷambi*, during which period the Jagirdar's Deputy Gorivepalle Kṛṣṇappa conducted its affairs and constructed a strong fort wall.

The village went under government administration.

WILSON, p. 453 No. XLVII. (15 Sections)

TAYLOR, III. p. 566, No. 47, (C.M. 844) (L. No. 541)

Shelf No. 15—3—61

Kaifiyats of certain villages in the taluk of Kamalāpuram.

1. *Kaifiyat of Hanumala Gutti:*

The village is situated about 8 miles (4 *paruvulu*) to the north-west of Kamalāpuram.

When Rāma after killing Rāvaṇa was returning through these parts (Cuddapah District) and halted near Proddutūru Rāmēśvaram to the north-west of this village, he desired to set up a linga of Śiva there and sent Hanumān to Benares for bringing Śiva lingas. But it took some time before he returned with them. Meanwhile Rama set up on the bank a Linga with sand of the Pinākinī river and the lingas that were brought by Hanumān were distributed to various places. One at Rāmēśvara (near the village under notice) was set up by Rāma; another by Hanumān at this village, another at the confluence of the Pāpaghni and the Mogamuri river near the Animale hill in Kempalli Taluk. This *linga* is known as Sangamēśvara. As Hanuman set up the linga in our village, God Śiva is known as Hanumēśvara and in course of time the village too as Hanumanaguru.

In course of time Ciravolu Tirumapparāju, a Jagirdar of the village constructed a temple to the north of the Śiva shrine, where he set up an image of Venkaṭēśvara. He was enjoying Gutti as *mokasa* (on light rent) and this village was granted by the Circar. When Guddi Nawab, the son of Abdul Nabi Khan was the *Subahdar* of Cuddapah this village formed a Jagir under one Govardhan Das. After a short time when it lapsed to Circar it became the *Jāgir* of Bismilla Saheb, the preceptor of Halem Khan, Subahdar of Cuddapah. During his twelve years' regime a fortress was built. A hamlet was also newly formed known as Bisbilla Vada. During Haidar's occupation the village lapsed to the government.

2. *Kaifiyat of Kokata village:*

The village is situated on the south of Pinākinī in Kamalāpuram Taluk 4 miles (2 *paruvulu*) west of the town Kamalāpuram. The manuscript begins with the legendary origin of the village.

A Cōja King is said to have established shrines for Sakalēśvara linga, Camakēśvara, Āñjanēya and Virabhadra here. He improved the village which was even then known by the present name.

Later on Kamalāji, Vakil of Jayasinga, a King of Hindustan who passed through this place to Rāmēśvaram, executed all repairs and improved the village which was hence called Kamalājipuram.

During the time of the Vijayanagar Rāyas, Kṛṣṇarāya gave the village to his poet Laureate Allasāni Peddanna, son of Cokkaya a *nandavārika* (*niyogi* sect) Brahman, who wrote *Manucaritra* and *Viṣṇucittiya* in Telugu as *Umbaḷi*. On embracing Vaiṣṇavism Peddanna granted this village as an *agrahāra* to Śrīvaiṣṇava Brahmans renaming it Saṭhagōpapuram.

During the reign of Venkaṭapati Rāya Nandela Obala ruled for a while, and he was succeeded by Matti Ananta of Cittivōlu.

Later on Muslims invaded the country and the *agrahāra* lapsed to the Government. When Mayana Abdulla Nabi Khan was the *Subehdar* of Cuddapah Kṛṣṇa Redḍi, estate holder of Narasapuram in the Badavolu Taluk obtained the *Jāgir* of the village in *Parābhava* Ś. 1648 along with the following villages:— Yerraguḍippāḍu Śunkesala, Kolavali, Paidikaluva, Nallalingayapalle, Tummatūru Koṇḍuru, Cinacappalli, Tappatla, Gangavaram. He enjoyed these eleven villages as *Jāgir* for 10 years till the end of Nabi's administration. But his son Abdulla Mohamad Khan (Guddinawab) included them in the government villages in the year *Naḷa*.

Again when his brother Mosum Khan, (alias) Moca Miya gave them for maintenance of his (soldiers) to Cina Kṛṣṇareḍḍi, the descendant of Kṛṣṇareḍḍi, his Jagirship continued till the year Āṅīrasa when Abdulla Halim Khan, *Subehdar* of Cuddapah took them back to government. But they were again given for the maintenance of Paṭhan soldiers. They were Paidali, Masan Khan. They were under Bahadur and Tippu Sultan from *Vikāri* to *Saumya*, under the Moghul Nizam Ali Khan from *Sādhāraṇa* to *Pārthiva*; under the East India Company from *Raudri* to Ś. 1733 *Prajōtpatti Jyēṣṭha* ba 30. There are three shrines within one enclosure (*prākāra*) viz, of Cennakēśava Śanklēśvara and Virabhadra. The government do not contribute anything for these gods. To the north of the village lies a wooden (*daru*) *maṇṭapa* where God Āñjanēya is set up.

3. *Kaifiyat of Etūru:—*

The village is situated on the northern bank of the Pinākinī in about 2 miles north-east of the town Kamalāpuram.

The legendary origin of the village is given. A Cōla King is said to have repaired the temple of Ranganātha here. During the reign of Acyuta of Vijayanagar the village was given for the purpose of offering *naivēḍya* and lighting a lamp in the temple of God Vaidyanātha of Puṣpagiri. During the Muslim occupation the village lapsed to government.

4. *Kaiḥiyat of Miḍatūru*:

This village is under Vallūr Sammath and is 3 ($1\frac{1}{2}$ *parugu*) miles to the north-east of the Kamalāpuram.

This village was known as Miḍatūru even in the days of the Cōla Kings; and from its income the expenses of the temple of God Vaidyanātha of Puṣpagiri were defrayed.

5. *Kaiḥiyat of Vedarūru*:

This village is situated at a mile ($\frac{1}{2}$ *parugu*) west of Miḍatūr and it is included in the Sammat of Kamalāpuram. During the Cōla regime temples were built for gods Śrī Sangamēśvara, Nilakaṇṭha, Kāśivīśvanātha at the confluence of the Peṇṇār and the Kumudavati. The shrine of Cennakēśava which was in ruins was also repaired.

The village was deserted as the *Reḍḍis* and *Karaṇams* could not maintain themselves on the income of the village. Sadāśiva granted it to Kandala Varadācārya to make it an *agrahāra*. The old name was changed into Sadāśivarāyapura in honour of the donor. Varadācārya, when he obtained the *agrahāra*, gave 2 *ṛttis* to Śiva and *Keśava*, 1 *ṛtti* for *Yajamāni* (the two descendants of the original donees) and 2 *ṛttis* to *karaṇams*. The gift was made by Sadāśiva.

When the Muslims occupied the country after the death of Rāmarāya it lapsed to the circar. During the administration of Akkaṇṇa and Mādaṇṇa the village was given to Brahmans on an annual rent of 120 *varāhas*.

In the reign of Mayana family, the village lapsed to government for the descendants of Kandala Varadācārya and other *agrahārikas* went to Tirupati and other places. One Hayavat Khan took it on a lease for 450 *gatti varāhās* but the village declined. In the year *Pramōdūta* Nasar Jung invaded the place and his soldiers broke the idol of Cennakēśava and the temple was abandoned as none restored it. *Mānya* given to it was included in the circar. Later Balwalā Khan took the village on a lease of 450 *gatti varāhas*, which he enjoyed for 18 years. He improved the village and built a mud

rampart for its defence against frequent marauders. But since its construction there was no military attack on it.

Then it became the *jāgir* of Bismilla Khan the *guru* of Halim Khan which continued till Haider confiscated and included it among the government villages. It continued to be so when Tippu and Mughals were in power and under the Company till this day (*Prajōt-parti*, S. 1733). The village suffered much under Sadulla the Amildar of Duvvūr

6. *Kaifiyat of Gangavaram:—*

This is in the Sammat of Kamalāpuram and it lies on the southern bank of the Pinākinī about a mile ($\frac{1}{2}$ *paruvu*) south of Vedurūru.

The name of the village is derived from the goddess Gangamma whose renown spread far and wide in the days of yore.

In the days of King Gaṇapati of the Kākatiya dynasty, the village was made a Brahman *grahāra* and granted towards the maintenance and expenses of the God Vaidyanātha at Puṣpagiri and the temple management (*sthānapatulu*). The place was under the Vijayanagar Kings and the Muslims before it finally passed into the hands of the English.

7. *Kaifiyat of Tripuravaram in Vallūru Sammath 2 miles north-east of Gangavaram:—*

There was one Tripurēśvara temple at the confluence of the four rivers, Kumudvati, Pāpaghni, Pageru and Pinākinī. Timmaraśu founded the village during Kṛṣṇarāya's reign. Subsequently when Akkaṇṇa and Mādaṇṇa administered the province the village was given to Peruru Gaṇapati Śāstri on a *śrōtriyaṃ* of 55 *gavarāhas*. The *śrōtriyaṃ* continued till the days of Abdulla Nabi and after him as the produce fell short of the rent the *śrōtriyaṃdar* abandoned it. In Nabi's administration the stones of the dilapidated temple of Tripurēśvara were removed to Kamalāpuram and then a masjid was erected with them.

8. *Kaifiyat of Peddanapāḍu village in Kommaḍi Samat, 9 miles ($4\frac{1}{2}$ *parugulu*) west of Kamalāpuram:—*

The manuscript begins with a traditional account of the origin of the place.

In the reign of Sadāśiva the daily, fortnightly, yearly festivals were regularly conducted in the temple at the place. But when Aḷiya Rāma Rāya was killed, the Muslims occupied the country and the village with its hamlet Śivapura was deserted.

When Venkaṭapati established himself at Penukoṇḍa, he made attempts to repopulate the deserted villages by granting Kaul to farmers by which the abandoned lands and natural waste lands might be cultivated. Later it passed into the hands of the Company after being for some time under Muslims.

9. *Kaifiyat of Indupūru village:—*

This village is situated in Kommaḍi Sammat 4 miles (2 *parugulu*) south-west of Reddanapāḍu village.

The manuscript begins with a traditional account of the origin of the place.

A King known as Indurāja, with ten families belonging to his clan settled here and called the place Indupūru.

Later on Cōḷarāja of Karikāla family of the Solar race passed through this tract and built a temple for Bhōgēśvara on the west of the above temple and set up a *linga*. After Vijayanagar and Muslim occupation it went to the Company.

10. *Kaifiyat of Uratūru:—*

This village is situated in Kommaḍi Sammat about a mile ($\frac{1}{2}$ *parugu*) north of Indupūru. The manuscript begins with a traditional account of the origin of the village and traces its history till it came under the British.

11. *Kaifiyat of Lingala:—*

Lingala is situated in Kommaḍi Sammat at 3 miles ($1\frac{1}{2}$ *paruvu*) distance from Uratūru village. The legendary origin of the village is given.

12. *Kaifiyat of Talpunūru:—*

This village lies two miles (1 *paruvu*) north-west of Lingāla village in the Kommaḍi Sammat. Talpunūru is an old village whose origin is not known.

The village was given as an *agrahāra* to Brāhmins by Harihara in Ś. 1315.

The village was later renamed Harihararāyapuram. In the reign of Kṛṣṇarāya again the village was given as *agrahāra* to Brahmins but its name was changed into Kṛṣṇamarāyapuram.

13. *Kaifiyat of Doṇḍapāḍu:—*

This village is in Kamalāpuram Sammat about 3 miles to the north-west of Talpunūru.

The origin of the name.—The village was first founded by a farmer called Doṇḍadu so it was known as Doṇḍūru. But subsequently as the village fell into ruins, it was called Doṇḍapāḍu.

14. *Kaifiyat of Yerraguntla Village:—*

This lies in a mile north-east of Doṇḍapāḍu and is included in Paidikaluva Sammat.

When this country was mere forest, a man of Oḍḍe caste (the diggers of earth) was living in some huts with his seven sons and seven daughters and their husbands near a pond as it lay on the high road (*baramārga*). On one occasion there was heavy rain and the pond was full. They were dependent on its water and were living there. As the soil was red, the pond which was dig in it was known as Yerraguṇṭa (red pond).

During the reign of Kṛṣṇarāya of Vijayanagar this village was given as *amaranāyankara*.

When the nawabs of Golkonda were ruling the province Podili Lingappa was the appointed *Subedar*; and under him the village improved but it was later deserted. When Haider conquered the province the village ceased to be *jagir* and was taken as *Circar* village.

15. *Kaifiyat of Potladurti Village:—*

This village lies at about 10 miles (5 *paruvus*) north-west of Kamalāpuram in the Sammat of Kamalāpuram itself.

On the north of the village close to it and south of the Pinākīnī river there was a village called Gullapāḍu, which was deserted in course of time. There was in it a Sivalinga in a temple established by Agastya and another shrine for Cennakēśava which was said to have been built by Janamējaya.

Later on Baru Coḷa (?) Mahārāja passed through this tract on a hunting expedition and christened it as Potladurti. A fortress was built around it. An old dilapidated temple was restored.

WILSON. p. 453, No. XLVIII. (3 Sections).

TAYLOR, III, p. 566, No. 48 (C.M. 843, L. No. 574).

Shelf No. 15—3—31.

1. *Kaifiyat of Hīra Tumbaḷam.*

(For inscriptions at the place see 15.4.27.)

The village of Nārāyaṇapuram is stated to have been founded at a distance of about a *yōjana* north of Yādavagiri, also known as Nārāyaṇādri and granted as tax-free *agrahāra*, to Brahmans. Till the time of king Vikramāditya, the village continued to be so enjoyed. Temples to Omkāreśvara Karakanṭhēśvara and Rāma-svāmi were constructed in due course.

While king Vikramāditya was ruling the country to the south of the river Narmadā, his general Tumbara Rāya established a settlement and gave it the name of Tumbararāya paṭnam.

In the Śaka era, the Jaina king Bijjaḷāṅka Rāyalu, who assumed the reins of kingship, renovated the old shrines therein. A certain king Śrirangarāju of the Lunar family, who was his subordinate ruled at this place. During his regime he installed the image of Caudamma in a temple and constructed another shrine for Haḷe Basappa. He was succeeded by Nandarāya who administered the *sīma* for some time. He was followed by his descendant, Mādhavanakarāyadu, during whose regime the temples of god Sangamēśvara and Nṛsimhēśvara were built.

Subsequently king Tribhuvanamalla ruled over the place.

(The *kaifiyat* proceeds to give the summaries of the inscriptions found at the village.)

After the reign of Rāyamurāri Sōmidēva of the Kaḷacūrya family whose inscription is found at Bapapuram hamlet of Hīra Tumbaḷam, the place was left without a ruler and consequently there was no proper cultivation. As a result, the village went to ruins.

Subsequently, Vira Bukkarāya Mahārāya ruling at Vijayanagar, repopulated it and appointed the village officials like the *gaud* and *sanabhogu*. Till Śaka 1258, the village was directly administered by the Vijayanagar rulers. Then king Praudhadēvarāya of Vijayanagar granted Ādavāni-sima to Mallappa, son of Gollara Yallappa, who began to look after the administration of the village.

After being under the Vijayanagar and Muslim rule the country came under the Company rule in Fasli 1210.

2. *Kaifiyat of Āḷuvakoṇḍa including the account of Nosam District.*

Situated east of the Erramala in the Rēnāṭi-sima the village of Āḷuvakoṇḍa was originally founded by a few shepherds or Yādava rājas. It was situated near a mountain stream.

In later times Śāyana and Mayana were conducting the affairs of the country, presented a poor Brahman, well versed in learning, with the village of Āḷuvakoṇḍa also known as Śāyanapuram.

Subsequently, it was granted as *amaram* to one Guruvappa Nāyaka. He constructed a fort, gathered a body of fighters and gradually annexed the small villages around.

(Details regarding the incomes, etc. of this Āḷuvakoṇḍa Kasba are found in the *Kavile* of Rāmallakōṭa, Kandanolu taluq.)

In course of time Guruvappa Nāyaka was succeeded by his son Rāma Nāyaḍu, who was followed by his son Guruvappa Nāyaḍu. This last named person revolted against the ruler, Vira Narasimhadēvarāyalu. The king sent an army to capture and subdue the chief. In Śaka 1424, Rudhirōdgāri, after a strenuous siege Guruvappa Nāyaḍu was defeated and killed. During this engagement the fort was shaken completely and in course of time it went to ruins.

Subsequently, in the time of King Acyuta, a *śrōtriyaṃ* fee was levied on the *agrahārikas* of Ālikuṇḍa sur Śāyanapura.

During the days of Sadāśiva, it was made a *sarvamānya* and the village till Ś. 1520 continued to be enjoyed as a tax-free *agrahāra*. In course of time the village was confiscated by the Hāṇḍe chief who appointed the Calucalmula Reḍḍis of the Pyara family as the Reḍḍis of the village to conduct its affairs.

Later Immaḍi Narasimha Reḍḍi renovated the village.

After his death his son Peda Malla Redḍi, succeeded to the administration of the *jāgir*. About this time, hostilities broke out between the Muslims State and the Mysore Kingdom on the question of territories and monetary payments. The Nawab sent orders to Peda Malla Redḍi to join him with his contingent troops. Peda Malla Redḍi sent his brother, placing him at the command of some troops to the aid of Nawab Nizam-ul-Mulk at Mysore. In the fight that ensued between the Nizam and the king of Mysore, the latter was hard pressed and sued for peace. In appreciation of his services the ruler of Mysore granted him *kāvali* in a portion of his dominions. It was during the lifetime of this chief that a few mountain-dwellers took on lease the hillock lying to the west of Nosam when they worked diamond mines. A few Gujarati merchants from Hyderabad settled at Nosam as dealers in diamonds. In course of time Peda Malla Redḍi passed away and at the time the Cuddapah *subah* and the Kandanolu *subah* were under the administration of the Mayana Nawab Abdul Nabi Khan and Ibhuram Khan respectively.

Komāra Malla Redḍi, son of Peda Malla Redḍi and Gōpāla Redḍi and Perumala Redḍi, the sons of Cina Malla Redḍi jointly enjoyed the estates and the *kāvalis*

After the death of Komāra Malla Redḍi, the two sons of Cina Malla Redḍi continued to enjoy the estates and the *kāvali rusums*. About this time a Mahrāṭṭa force laid siege of Tādimarri wherein the Mayana Nawab of Cuddapah had stationed a force. The Nawab requisitioned the aid of Perumala Redḍi, son of Cina Malla Redḍi whom he ordered to relieve the garrison at Tadimarri and effect the raising of the siege. He defeated them.

After the death of Malla Redḍi, Akkamma the wife of Komāra Malla Redḍi, administered the estates for four years. She was followed by the five sons of Vēnkaṭa Redḍi, the son by the second wife of Immadi Narasimha Redḍi. They were Vobili Redḍi, Malla Redḍi, Lakṣmī Redḍi, Toḷasī Redḍi, and Narasimha Redḍi. Of these Malla Redḍi died soon after, leaving his wife Nārāyaṇamma, who began to administer the estate. Lakṣmī Redḍi had two sons Čalapati Redḍi and Rangā Redḍi.

After the death of Nārāyaṇamma, Čalapati Redḍi became the ruler of the estate of Nosam. During his regime the Kanala Redḍis who were administering Muṇḍlapāḍu and Griddalūr attempted to become independent of the control of the Nosam chiefs. Čalapati attacked Muṇḍlapāḍu and caputred Kanala Perumala Redḍi,

Ghantaya and the sons of Vobili Redḍi and Ghantaya whom he beheaded in the Nāgēśvara temple at Griddalūru. Calapati subsequently ruled for 10 years when he was succeeded by his younger brother Rangā Redḍi. During the regime of Rangā Redḍi, a fort was constructed in the pass between Griddalūru and Rudravaram and named Kottakōṭa. Another fort, Rangā Redḍi Fort, was also constructed nearby. Subsequently differences arose between Khan Saheb, the owner of the Calucalumulu estate and Rangā Redḍi regarding the boundaries of their possessions. Rangā Redḍi plundered and burnt many villages.

After his death Rangā Redḍi's wife Pāpamma came to power. She granted Redḍipalle as an *agrahāra* to Bhāskara Ceṇḍu Sōmayājulu, the descendants of whom are now in the enjoyment of the village.

Subsequently, when Bahadur conquered the country *peshkist* was levied on Pāpamma's estates and she was taken to Arcot along with the army. At Arcot she took ill and while returning home died on the way at Mogarāla. At the time of her death she appointed Uppulūri Narasimha Redḍi, the grandson of Rangā Redḍi's uncle as her successor.

Uppulūri Narasimha Redḍi could not pay the *peshkist* properly and in time, and further during his regime, trouble arose in the estates.

Yasvant Rao took the Nosam fort after a few days. Jayarāma Redḍi an agnate of Rangā Redḍi came to administer his ancestral estates of Nosam samut one of his agnates, Calapati Redḍi, administered the samut of Bhīmuniṭṭu belonging to Nosam samut which was made over to Asad Ali Khan as Tambulam(?). Jayarāma Redḍi's regime lasted till *Pingaḷa, Vaiśākha* ba 30 when his son Narasimha Redḍi succeeded him and administered the estates. The Uppulūr samut was likewise under the rule of Narasimha Redḍi, the son of Calapati Redḍi.

During the regime of Narasimha Redḍi, son of Jaya Rāmi Redḍi, in the year *Kāḷayukti, Adhika Āṣāḍha* month, Asad Ali Khan of Banganipalle laid siege to Mukkamalla in order to collect arrears of *Peshkist*. After withstanding the siege, he sued for peace and agreed to pay the balance upon which Asad Ali Khan raised the siege and retreated. Subsequently when the armies of the Company were marching in these tracts, Narasimha Redḍi

surrendered himself and he was sent to Kambham. His estates were confiscated and the village of Bhīmuniṣṭhā was also confiscated from Asad Ali Khan and included in the taluk of Kovilakunṭṭā. The Uppulūri chief Narasimha Redḍi, son of Calapati Redḍi was also captured and despatched to Gutti. Both of them were sent together to Bellary and interned there.

The Company now undertook the administration of the country. Col. Munro appointed Bindu Rāya as Amildar of Rudravaram, Mundlapāḍu and Griddalūru samuts, while Uppulūr samut was included in the Kamalāpuram taluq.

(The Kaifiyat ends with the usual details).

3. *Provincial account of the Cennūr district including the account of Cuddapah.*

(The first few pages contain a mythological account of the holiness of the town of Cuddapah.)

Inscriptions in the following places are noticed in this section:

Puṣpagiri, Pattapurayi Cenduvayi, Vogūru, Siddhavaṭṭam, Joti, Gangāpuram, Maidakūru, Annalūru, Virappalle, Jurvalapalle, Atlūru, Kotlūru, Attirāla, Guntlapalle, Bodecerla Brahmanapalle, Paddanapāḍu, Patacuddapah, Varrikunta, Sembaka, Kadapapalle Cennūr, Ghaṇḍikōṭa, Dāsaripalle, Śunkesula, Cintalaputturu, Gotūru, Cuddapah, Sūryakumāra pass, Jillella Putiampalle, Ailidona, Koppolu, Cinna Macapalle, Rudrayapalle, Gurrampāḍu, Cintakommudinne Moyyillakaluva, Camullapalle, Ambavaram, Pendlimarri, Eguvapalle, Kampalle, Dugganapalle, Ponnampalle, Gurrampāḍu, Peda Ceppalle and Marapuram and Tappeta.

During the rule of the Cōḷa kings, many temples at the place were renovated and new images of Vināyaka Baśavaṇṇa, Gangādevī, Jogulamma, Cannakēśavasvāmī, Brahmēśvara, Mavila Nallamma, Mallikārjunasvāmī and Jāmbavantuḍu were set up. A tank was dug to the south of the village.

Subsequent to Cōḷa rule king Bhuvanaikamalla ruled over the region. He was followed by king Jagadekamalla rāju one of whose inscriptions, dated Śaka 991 is found at Śivapuram, Kandanavōlu taluq.

His successor was Trailokya Mallirāju (or Vallabharāju), who founded the city of Trailokyavallabhapuram 10 miles west of Cudda-

pah, and the place is called Vallūr. An inscription of the King, written in Haḷa Kannaḍa and Tamil Grantha, is found at Puṣpagiri and it bears the date Ś. 10(0)2, *Siddhārti, Māgha* su 11 Thursday.

(Vide 15-3-53. Ms. p. 52; copies ARE 317 of 1905.)

Belonging to the same region there is another inscription near the above. (Cf. 15-3-53. Ms. p. 159—NOT copied by the Office of the Government Epigraphist.)

Subsequently when King Āhavamalla was ruling, the villages of Nattūru and Podapāḍu were granted to god Indreśvaradēva of Cintalapattūru. In the reign of this king Murāri Kēśavarāju. Sōmadēvarāju, the lord of Kalukadapura granted to god Indreśvaradēvara the village of Veduceruvu.

Some time later king Nallasiddhicōḍarāju ruled over the country. Then Vēlūri Brāhmi Reḍḍi founded a hamlet about 10 miles west of Cuddapah. There he constructed a fort and fixed his headquarters. He renovated the temple of Vēṅkaṭēśvara at Cuddapah. Several tanks were also constructed. This Brahmaya Reḍḍi later founded another village, Prabhuvulaviḍu (Badvel taluq) of the *Ahasam pāyakaṭṭu* where he built a palace for himself and his retinue and stayed.

(Vide Ms. 15-4-28 Ms. p. 157.)

The descendants of this Brahmi Reḍḍi came to be known as *Vaddi Rājus* and 'they ruled over these regions with their headquarters at Prabhuvulaviḍu and Modupūru where they had their elephant-stables.

Subsequent to this Brahmi Reḍḍi Bilpuri Bijjana ruled over this region.

(For details of this inscription—vide Ms. 15-3-53,

Ms. p. 169, Pushpagiri Inss.)

Later king Simhaṇa Bhūpati exercised sway over this region. The subsequent ruler of the region was Gaṇḍagōpāla Tirukālīdēva.

The kings of Nellore subsequently ruled over this region. They were followed by king Pratāparudra of Warangal, who conquered the Vaḍḍe kings of this country and brought the region under his rule.

The following chiefs ruled over the country when Pratāparudra Mahārāja was exercising sway from Warangal. 1. Jannayadēva Mahārāju; 2. Tripurāridēva Mahārāju; 3. Gangaya-Saṇiṇi; M.L.—35

4. Ambadeva Mahārāju; 5. Tripurāntakadēva alias Tripurāridēva; son of Ambadēva; 6. Gangarāju Tirupatidēva Mahārāju; (Then follows the account of Kākatīya Pratāparudra's conquest of Tripurāridēva the annexation of the Ghaṇḍikōṭa region and appointment of Jutlaya Lenka Gonkaya Redḍi, his son, as ruler over the country).

After him the Vijayanagar rulers were in possession of this region. Then follows the usual account of the Muslim invasions.

The *Kaifiyat* proceeds to give an account of Masjid Khan's career, his reduction of the Vēmula chiefs, his attack upon Ghaṇḍikōṭa, the partitioning of the *Subah* of Cuddapah between him and Ganau Miyya, his fight with the Awk chiefs, his return to Siddhavattam and quarrel with the *Sahukārs*, his invitation to the Mahrāṭṭas under Balvant Rao to come to his help, his quarrel with the Mahrāṭṭas and death in battle against them.

Masjid Khan's rule lasted from Śaka 1675, *Śrī mukha* to Ś. 1678, *Īśvara*. He was succeeded by Halim Khan who ruled for two years. After his death, the Mahrāṭṭas released Mosum Khan *alias* Moce Miyya from prison and installed him as the *Subahdar*. In return for their services to him, Moce Miyya granted to their leader Murāri Rao of Gutti the *sīmas* of Gurramkoṇḍa, Rāycoṭi, Pulivēṇḍla, Vemppalle, Palanapalle, etc., yielding a revenue of eleven lakhs of rupees and made peace with them. The Mahrāṭṭas held the estates for six months after which they left the country. Moce Miyya, however, continued to make payments now and again to Nizam Ali Khan and the Mahrāṭṭas whenever they threatened to give him trouble. He was *Subahdar* from Śaka 1680 *Bahudhānya* to 1682, *Vikrama* when he fell ill for two years during which period Halim Khan, the son of Masjid Khan looked after the administration of the *Subah*.

(For a more detailed account of his rule *vide* Ghaṇḍikōṭa *Kaifiyat*, 15-3-29.)

The *Kaifiyat*, proceeds to give an account of the administration of Bahadur and Tippu which contains no new information except that in the time of Tippu, Cennūr taluq(?) was divided into six districts: 1. Cennūr, 2. Old Cuddapah, 3. Ganganapalle, 4. Cintakommudinne, 5. Kājipēṭa, and 6. Māmīllapalle.

Then the Company ruled over this place.

The *Kaifiyat* ends with the usual details regarding the changes effected during Company rule, and with the lists of villages hamlets, temples, etc. in the Cuddapah *sīmā* and Kasba.

Local Tracts. (Ceded Districts.)

MANUSCRIPT NO. 149

WILSON, p. 453-4 No. XLIX (2 Sections)

TAYLOR, III. p. 566, No. 49. CM. 846. (L. No. 695.).

Shelf No 15—3—37. (L.R.V.)

(The concluding pages of this ms. from pp. 152—are misbound in ms. 15-3-11 at the end.).

(N.B.: This is but a varbatim version of the account as found in ms. 15—4—12; 15—3—17. L.R. Vol. 34, which has been summarised.)

WILSON, p. 454, No. L (10 Sections).

TAYLOR III, p. 566. No. 50. C.M. 847. L. No. 662

Shelf No. 15-3-59. L.R. Vol. 57.

1. *Kaifiyat of Pedavenutūrla in the Koilkuntla district.*

The village was so called on account of extensive Venutūru trees which were cut down by the first occupants of the village site.

After the Vijayanagar period it passed into the hands of Pemmasāni Timma whose *Kāryakartā* (manager) fixed his residence there and improved the village.

During the Muslim regime Bodili Lingappa was governor for some time. At the instance of his wife Lakṣmī, he founded a hamlet in her name (Lakṣmakkapalle) and gave it to Brahmans as an *agrahāra*. When his power ended, the village ceasing to be an *agrahāra* merged into Circar. A Rāmayya constructed a fortress around the village. It was subsequently repaired by one Kṛṣṇa Redḍi.

The village and its hamlet received at various times much beneficial improvements at the hands of its inhabitants, chiefly Redḍis, women not excepted.

Even during the rulers of Mayana at Cuddapah, this village was owned by the Redḍis. Except for a short period under Haider, the village was thereafter claimed and owned by Hanumaguṇḍam zamindars. It continued under them for two years after the Company's occupation. When the *Sumsthānam* was confiscated from them, the village passed to the Company.

2. *Kaifiyat of Cōladaraśi (village).*

Just north of the village Kalamalla, the chief place of Kovilakunṭla, a small village on the back of the Kumudvati was improved and called Rāmakṛṣṇapura by the ruler called Mallarāyaluṇ. This village along with many others, came successively under the Kumāratimmaya and Pāpayadēva Cōḍa. Kṛṣṇarāya, Acyuta and Sadāśiva of Vidyānagara ruled the kingdom. Sadāśiva granted Koilkunṭla and other villages to the Nandela chiefs as *nāyankara*. During the reign of Śrīrangarāya of Penugonḍa, the village was granted to

Hāṇḍe Dēvappa Nāyaka who called it Cōḷadarśe. Later it was under the Sultans of Bijapur and the Muslims before it finally passed to the Company.

3. *Kākaravāda account.*

There were two petty villages known as Peddapāḍu and Cinna-pāḍu west of the Kumudvati river about 20 miles north of Hari-ghaṇḍikōṭa in the Rēnāḍu-country. On the decline of the two villages Kākaravāda was founded. The village was under the sway of Vijayanagar rulers and Cuddapah chiefs and went finally to the Company.

4. *Allūru Kaiḥiyat.*

Local tradition ascribes the origin of the village's name to one Allamma Naidu, who kept a number of cows at the place and one of them exhibited some form of divine instinct in it. Cow in Telugu is *Āvu* and the name might have been from Allama Naidu or *Ava*.

The village continued as an *agrahāra* under the Vijayanagar kings, Hāṇḍe chiefs, and the Muslims till the Company took it.

6. *Kaiḥiyat of Redḍivāri Jambaludinne village:—*

On the north bank of the Kumudvati river there was a village known as Koṇḍareḍḍipāḍu and the *karaṇam* of the place gathered a number of families and founded a village called Jambaludinne on account of Jammu grass found in abundance in the place.

During the early days of Vijayanagar, this village was granted to God Venkaṭācalapati of Tirupati to meet the expense of a certain ceremony. A temple for Venkaṭēśvara was also built in the village. Ghaṇḍikōṭa Timma during his governorship over the district left this village in possession of his *guru* (Jiyyangaru) to conduct with the proceeds from it the *Tōmāla sēva* (a certain rite) to God. It was under various chiefs before it ultimately went to the English.

8. *Yerragudi (village) Kaiḥiyat.*

The *Kaiḥiyat* gives a summary of documents and statements of distribution of lands available with the *karaṇams* of the village.

WILSON, p. 454, No. LI (2 Sections.)

TAYLOR, III, p. 566. No. 51. CM. 848; (L. No. 544.)

Shelf No. 15-4-13.

1. *Account of the hill of Yādavagiri in Adoni District.*

This relates the sanctity of Yādavagiri as stated in the *Nārādīya-purāṇa*.

2. *Kaṭṭiyat of Adōni:*

From the time of king Yaduśekhara this place is known as Yādavagiri. Parīksit, Janamējaya, Śatānīka, Aśvamēdhadatta Mahā-kṣevēndra and his sons Rājanarēndra and Sōmēndra, and Sōmēndra's son Uttungabhujā ruled over the place one after another. The town built by Yaduśekhara near Yādavagiri became deserted in the course. Then follows an account of the right sites in Adoni.

Details regarding the construction of a fortress in Yādavagiri and the observance of certain festivals are given. One Mullappa was ruling the place and during the reigns of the succeeding Vijayanagar kings, further improvements to the fortress were made.

Hampi is mentioned where a fortress is stated to have been built with the aid of Mabappa. This was later on connected as Vidyā-nagara, capital of Vijayanagar. Mullappa was succeeded by several Vijayanagar rulers who held Adōni under their sway.

In Ś 1488 *Raktākṣī*, a great battle took place at Holugoṇḍada-hallē Rākkaṣiki Tangiḍi in the Haveli taluk, at the confluence of the rivers Kṛṣṇā and Malapahāri between the armies of Rāmarāja and the Muslim Nawabs, namely Ali Adam Shah of Bijapur and Kutub Shah of Bhaganagar (Golconda) and Nizam Shah Bhair, the Sultan of Daulatabad. In the battle, Rāmarāja was defeated and put to death and the victorious Muslims entered Vijayanagar and having plundered it went back to Bijapur. Since then, Vijayanagar began to decline. At the time of Rāmarāja's death, Kōṇēti Koṇḍamarāju, son of Konam Rāju who was the brother of Rāmarāju was the Governor residing with an army. Sakkar Daulat Khan, the minister of Bahadur Shah of Bijapur besieged Adoni with a large army. The siege continued for two years and three months and the besieger obtained the fortress in Śaka 1489, Fasli 976 on terms of lease while Koṇḍamarāju,

retired to Penukonda which he obtained. When Koṇḍamarāju was in Adōni, in the year Ś 1487, two powerful Sardars or generals called Rangadāsari and Tirumalayya constructed a rampart (*Burusu*) and engraved an inscription on it. The two Sardars continued to live at Adōni. He was succeeded by Sher Khan who occupied it for three years, and in 981 Yakhilas Khan held it till the end of 986 Fasli. Galab Khan succeeded him and retained the fortress till 992 Fasli. Sham Sher Khan ruled it from 993 to 995 Fasli; again Galab Khan from 996 to 1007 Fasli.

During the military regime of Galab Khan as *Subedar* over Adōni district, on the advice of Rangadāsari and Timmadāsari he imprisoned Nāgarasāyya, Tipparasāyya and Śankarasāyya. Nāgarasā and Tipparasā with the help of a washerman escaped from the prison. Śankarasāyya who was still in prison, was brought out and was thrown down from the hillock Bandrakallu, as a punishment for his runaway brothers. Nāga and Tippa got 4000 horses from the Padusha and accompanied by the army they scaled the fortress wall, entered the fort and took Galab Khan as prisoner. He was sent to Padushah of Bijapur and at Adōni Nāga and Tippa continued as governors for one year.

Tippa became a Muslim and as a Muslim he was given the name Piar Khan by the Sultan. Piar Khan was followed by Muslim successors.

During the reign of the last of Adil Shahs in the year Fasli 1096, Alamgir came with a large army upon Bijapur and gained the place. He appointed his *Vizier*, Ghazuddin Khan to take possession of Bhagnagar. In Ś. 1608, he left Bhagnagar and besieged Adōni and dominated over all the surrounding territories. Masud Khan did not yield and hand over the fortress. Gharuddin aimed the cannon against Jumma Masjid, which was constructed by Masud Khan, and discharged shots. Masud Khan left the fortress through Tummalam gate on the north side with his wife and children and a portion of his army. A Kṣatriya Rāja Anup Singh was sent to subdue Adōni territory, who came to the place with sufficient army and acquired it in 1098 Fasli.

Subsequently, Anup Singh committed suicide. Then Bhim Singh followed by 5000 army, took possession of Adōni and began to rule over it from 1104, Fasli. He had one collateral cousin remaining with the Emperor. Bhim Singh became quite independent in his administration and did not carry out the orders of the emperor. The

Rājā Himmat Singh who was his collateral cousin made several complaints to the Emperor against Bhim Singh and orders were issued for arresting Bhim Singh and bringing him to his presence. Himmat with 25,000 army crossed the Kṛṣṇā and encamped at the Kāvēributra Ghat. Bhim Singh hearing of the approach of Himmat Singh died in a pit of fire with his family and children near the tank in the temple of Rāmadēva east of Adōni. This happened in the year 1111 Fasli. Himmat Singh occupied the place and was ruling over it. Ghazuddin Khan came upon Adōni with his army and occupied the hill territory under it. Himmat Singh yielded to him with all his army and became one of his generals. Ghazuddin stayed at Adōni for 7 years from 1112 to 1119. He appointed Sultan Ali Khan to administer the province and went to Hyderabad and made it his capital. Ali Khan administered the place from 1120 to 1123 Fasli. In 1124 Khilji Khan Nizam-ul-Mulk, son of Ghazuddin, occupied Adōni and governed the place till 1131 Fasli. He was succeeded by Sherif Khan who ruled over Adōni from 1132 to 1136 Fasli and he was succeeded by Tali Moti Khan whose administration lasted for 11 years from 1137 to 1148. Meanwhile Khilji Khan *alias* Nizam-ul-Mulk Hasab Jah died at the end of Fasli 1156. Talimoti Khan was succeeded by Himmatyar Khan and Hidayat Modeen Khan. Nazir son of Nizam-ul-Mulk became the *subedar* of Deccan but he had an old enmity against Hidayat Modeen and hence he started for Adōni with a large army to capture him by surprise. Hidayat left his women in Adōni fort and proceeded to Cuddapah where he sought the protection of Pathans with whose assistance he wanted to get over the danger which he expected from Nazir Jung. But as the latter was very strong the Pathans refused to conspire with Hidayat against Nazir Jung. Consequently Hidayat went to Arcot and took refuge under Muhammad Ali Khan, its Sultan. While he was there, Nazir Jung went with his army and encamped near Arcot and sent orders to Muhammad Ali Khan to send Hidayat Modeen. But Muhammad Ali hesitated to hand over Hidayat. After 10 days stay Nazir Jung made a strategam. He wrote a false letter to Muhammad Ali complaining that though he promised to hand over Hidayat and asked Nazir Jung to stay in his camp yet he did not carry out his promise. This letter he gave to his own spies and instructed them to pass through the streets where Hidayat resided so that the messengers might be captured by Hidayat's men that the messengers and the letter might fall in his hands. After they were captured they are so instructed that they should refuse to hand over the letter when more coercion would be employed on them and there would be a semblance of reality

in the letter. Thus the messengers were despatched with the letter which fell into the hands of Hidayat as expected, who went immediately to Muhammad Ali and complained of his treachery and he himself proposed to go to Nazir Jung as he was only his uncle. Muhammad Ali denied his so-called conspiracy with Nazir Jung and any connection with the letter itself, and that the letter must have been written to create dissensions between himself and Hidayat. However, Hidayat proposed to leave Muhammad Ali Khan's refuge and joined Nazir Jung.

Nazir Jung promised every safety to the life of Hidayat, but to his *Ambari* a special guard was appointed to follow Nazir Jung. When Nazir Jung and Hidayat both came with their contingents near Kurnool, Hidayat induced some of his faithful men at Kurnool to kill Nazir Jung and if they could do so Nandyal would be given to them. The Pathans of Kurnool advanced against Nazir Jung and resisted his march and killed him in this contest. Then his Dewan Rājā Rāmācandra had to join Hidayat Khan with his army. Hidayat then started for Hyderabad. When he crossed the Tungabhadra and went as far as Ālampur there was a conspiracy in his own army and one of the conspirators aimed his gun against Hidayat Modeen. The shot passed through the heart of Modeen. Rājā Rāmācandra who was sitting just behind him apprehending that the army of Hidayat would attack him and other officers for arrears of pay and hence he so kept the body of Hidayat inclining upon himself and holding his hand and waving to the soldiers to advance. The whole army marched thus as far as Pangal. The conspirators were under the impression that their aim missed and any further attempt would reveal their treachery. Hence they were contented to quietly march till any opportunity presented itself to them. Rāmācandra entered the fortress of Pangal with the dead body direct to the palace. There Nazir Jung's army was present while the army of Hidayat which conspired against him was obliged to stand outside the hill fortress. Then Rāmācandra sent intimation of the death of Nazir Jung and Hidayat to Nizam Ali Khan and his brothers who had to succeed to the *Subha* of Hyderabad. A settlement was to come among Nizam Ali Khan and his brothers that he should rule at Hyderabad and Salabat Jung Mugal Ali should be ruler over Adōni, Raichur, etc. including Palejat and Rājā Rāmācandra should be dewan for Nizam Ali Khan. All this arrangement was made only on Rāmācandra's advice and through his influence. To administer Adōni province one Khojja Nyamtulla Khan was sent.

When Hidayat Modeen died, his son, a young boy, Sadulla Khan was administering the province from 1157 to 1162 Fasli. He was assisted in the administration by his mother and two Muslim Moulvi Hasan and Modeen Khan. When in 1163 Fasli Khojja Nyamatulla Khan came with his army to Adōni, the Begum and her two advisers did not yield, and Nyamat besieged the place for six months. Unfortunately Sadulla died, and the Begum Saheb and her assistants, handing over the fortress to Nyamat removed to Raichur, where they were allowed their expenses. Nyamatulla *alias* Tahavvar Jung having his army at Adōni ruled from 1163 to 1164 Fasli. In 1165 Basalat Jung suddenly came to Raichur and sent Safdar Jung to administer Adōni province. Nyamatulla handing over the fortress to him went to Raichur and met Basalat. In 1166 Basalat went away to Adōni appointing Irayatulla Khan to govern Raichur province. During this period the rights of *Nādugauda* and the lands and customs pertaining to the offices were all returned to the former officers except the suzerain power which was kept by a governor who took the two provinces. Basalat had under his control the provinces of Adōni including Palejat and of Raichur with its Palejat, and Circars of Muḍugal and Guntur. Then he invaded Gadwal and Sūrāpur estates and bringing them under his control obtained *Pesh Kist* (revenue) from them. In 1183 Fasli Hāṇḍe Gamappa Nāyudu, Zamindar of Bellary rose against Basalat, who sent enough contingent under Rājā Dēvī Cand to bring him down. Dēvīcand besieged the fortress of Bellary. Rāmappa appealed to Haider for help, and Haider came to Bellary with his army in the year *Manmatha*. In the engagement that took place between the two armies Dēvī Cand was cut down and 15 districts including Bellary, Kāmpili, Nāgalāpuram, etc., came under the administration of Haider. In 1184, Fasli, Haider advanced against Adōni with his army and encamped near Kalabhavi for 8 days and Basalat Jung sent a Brahman Sinappa who was a clerk under Sāvukār Vallabha Sundar to arrange terms of peace with Haider. Three lakhs of rupees was offered to Haider who raised the siege and went his way. And Basalat was governing the province already mentioned. Nizam Ali Khan gave the jagir, the Circar of Mudugal, to the mother and wife of Hidayat Khan. The name of the wife was Kali Begum.

Tippu captured the place and appointed his general Kutūmaddin Khan to be governor of Adōni. The last Muslim governor was one Safdar Jung and finally it went into the hands of the Company.

WILSON, p. 454, No. LII (2 Sections).

TAYLOR, Vol. III, p. 566. No. 52. [C.M. 849 (L. No. 558)].

Shelf No. 15—3—14

1. *Kaifiyat of Mariampalli Zamindar in the Dupāḍu District.*

During the reign of Kṛṣṇadēvarāya of Vijayanagara, a certain Sayappa Nāyaka of 20 years hailing from Pottūru on the banks of the R. Kṛṣṇā received an *amaram* of the village of Guḍipāḍu, a village 16 *kos* east of the Śrīśaila hill and ordered him to remain in service under him. In course of time, Sayappa Nāyaka's son, named Vēngaḷa Nāyaka was put under the service of the Rāya. Vēngaḷa Nāyaka succeeded to the enjoyment of the *amaram* village of Guḍipāḍu after the death of his father.

Vēngaḷa Nāyaḍu, after being in service for 40 years and managing the *Amani* affairs of the Dupāḍu taluk, died. His son Venkaṭādri Nāyuḍu likewise served the Rāyasamsthānam for 50 to 60 years and died. His son Sayappa Nāyuḍu was just born at this date, i.e., Śaka 1477, and he was also known as Rangappa Nāyuḍu. By the year Citrabhānu corresponding to Śaka 1504, i.e., when he was 27 years of age the Rāya Samsthānam fell owing to the invasions of the rulers of Golkonḍa, Bijapur, Handanagar (Ahamadnagar) and Bidar, viz., Abdulla Qutub Shah Padshah Muhammad Adali Shah Padshah, Nizam Shah Padshah of Handanagaram, Imashah Padshah of Nāgapuram, who occupied Vijayanagar and Penukonḍa Rājyas. During the administration of these Muslims the Boya tribes, Kollivāru and Jallivāru caused great trouble in the Śrīśaila region so that the country fell into a state of anarchy. When the Padshah of Golkonḍa came to know of them he entrusted the task of subduing the Boyas to Sayappa Nāyuḍu. Acting in accordance with the orders, Sayappa Nāyaka ably aided by Rāmappayya, completely brought the Boyas under subjection in the course of one or two campaigns and placed his garrisons in the Boya cities. Accompanied by Mannepallayya of Rāvuru, a *Rājabandhuvu*(?) and the Vēlama Pāpa Nāyaḍu of Korlu Kunta, Sayappa Nāyuḍu proceeded to the court of the Padshah at Nisāhar (Naushahar) (a new city) where he presented himself before the Padshah, who complimenting him on his success, granted him the taluks of Atmakuru, Siddhapuram, Dupāḍu and Cumbam as *jagir* and the right to collect *Manne Kāvali* Rusum at the

rate of 2 *varāhas* per 100 *varāhas* of tax (*Sistu*) payable by each village in the *Dēśa*(?) and other small dues(?). Mannepalayya and Pāpa Nāyaḍu were given a few villages and ordered to faithfully serve their master Sayappa Nāyuḍu. In course of time Sayappa Nāyaka and his family acquired the general family name of *Sayapanāyanivāru*.

Sayappa Nāyaka had a son called Gangappa Nāyaka. In Śaka 1514, *Nandana* (? 1592) Sayappa Nāyuḍu died and was succeeded by Gangappa Nāyaka, who rose higher in the estimation of the Padshah than his father. Besides the *jāgirs* and the right to collect other incomes which he inherited from his father, he was given other *jāgirs*, viz., Koṇḍaviḍu, Vinukoṇḍa, and Mrityujan nagar Talukas. In Hijri 1023 (? 1614 A.D.) the reign of Sultan Abdulla Qutub Shah Padshah came to an end.

In course of time Gangappa Nāyuḍu had a son Venkaṭādrī Nāyuḍu, who from his young age was associated with his father in the affairs of the state. In the year, Śaka 1533, *Sādhāraṇa*(?) *Virōdhikṛt* 1611 A.D. Gangappa died and Venkaṭādrī inherited the *jāgirs* of his father. Being a great devotee of god Mallikāṛjuna of Śrīśaila, he improved the village of Daḍḍanāla and converted it into a town in order to provide facilities for the pilgrims proceeding to Śrīśaila, on the way to which place, Daḍḍanāla lay. For this he took the permission of the Padshah. He fixed his headquarters there. Within a short time Daḍḍanāla became a big town containing five hundred Marwadi Merchants and 500 Kōmaṭis etc., and covering in extent a space of 3 kos. East of Daḍḍanāla he founded the village of Venkaṭādrināyanipālem where he erected a shrine for god Cennakēśava, to the west of which he dug a big tank called Gandiceruvu. Further, he renovated all the temples in his *jāgirs* and made gifts to Brahmans.

Although a large part of the country was under Muslim rule, Venkaṭa Dēvarāyalu of the family of Araviṭi Tirumaladēvarāyalu who was related to the family of Kṛṣṇadēvarāya was administering certain portions of the country.

Before he died Venkaṭādrī Nāyaka renovated many temples and made arrangements for proper worship in them. At the time of his death he left two sons Vēnkaṭapati and Siddhanna. Their paternal aunt Akkamma, founded a shrine for God Veṅugōpālasvāmī in the village of Millepalle, about 2 kōs east of the Cennakēśava temple and set up an inscription recording the event. The temple is said to contain beautiful sculptures or paintings or both.

The two brothers Venkaṭapati and Siddhanna reported the death of their father to Muhammad Adali Shaḥ (Abdullah ?) Padshah, who receiving the news summoned them to the court. At the court of the Padshah, they submitted all the documents in their possession on seeing which the Padshah was pleased to confirm the grant of the same *jāgirs* made to their ancestors on them. Venkaṭapati died leaving two young sons Timma Nāyudu and Ragappa Nāyudu under the care of their paternal uncle.

Owing to his inability to administer all the *jagirs*, the Government took over under their administration (*amantam* or *amanitam*). In course of time, the two brothers came of age and taking along with them Ravūri Annagāru, Venkanna of Korlukatta, a Velama by caste, the Badvāru and the Nallativāru, both of the Boya caste, and a body of troops, they presented themselves at the court of the Padshah, Muhammad Adali Padshah (Abdullah ?) at Golkonḍa. They showed to the Padshah all the documents in possession on which the Padshah was pleased to recognise them.

About this time, the Padshah was despatching a body of troops against a few muslim *jāgirdars* and *Umraos* (nobles) of the north and he sent along with them these two brothers. In reward for their services, the Padshah restored to them all the *jāgirs* that had been in their possession issuing fresh sanads and besides these, several additional territories, viz., Darisī, Peelūru, (?) and Podile *simas* were granted. Timma Nāyaningāru looked after the administration at the Sarkar (Government) and Rāyappa Nāyaningāru in the Talukas.

Timma Nāyaningāru left two sons Peda Venkaṭādri and Cina Venkaṭādri before he died in Śaka 1578, *Durmukhi* (1656). As the two brothers were very young their uncle Rāyappa Nāyudu administered the Koṇḍaviṭi sima himself and the other Talukas through Diwans and Matsadis until they came of age.

Just at this time, troubles arose in the southern *pālems* where several *pālaiyagārs* set at naught the authority of the government and began to indulge in rebellious activities and Cina Venkaṭādri was ordered by the Government to proceed against them at the head of a body of troops and bring them to subjection. While Cina Venkaṭādri was thus absent from his dominions, and finding the moment opportune, the Amīr Mīr Fakhrulla suddenly fell upon Daḍḍanāla and plundered the town. As he was proceeding against the place of the Sāyapanāyani family, Peda Venkaṭādri, although not so brave and courageous, decided to oppose the enemy. But he died. As there was no one else powerful enough to oppose the enemy, the palace

was given up to plunder. The ladies of the harem saved their honour by consigning themselves to flames. An infant son of Cina Venkaṭādrī Nāyaḍu, Malikārjuna by name, was secreted out of the palace through a window by a maid who took the fugitive to the Koṇḍavī-tisimā where she placed him under the care of the Ravella and the Killaru families who were related to the Sāyapanāyani family by ties of blood, and who were living at Tallūru and Takkalapādu. After completely plundering the town of Daḍḍanāla including the palace Mir Fakrulla camped outside the city and was taking stock of the amount of plunder taken in the city and the palace.

Finding that none else of his family was left alive, Cina Venkaṭādrī retired to Yaragoṇḍapālayam and killed himself in the temple of Vṛṣcikaḷa Mallēśvara in the presence of the god. As there was no ruler left to conduct the affairs of the *Samsthānam*, many estates were converted into *Āmanis* (i.e., Government administered estates) except the Dupatisimā which continued to be administered by officials sent by the Government. (?) From this date, i.e., *Saka 1632, Vikṛti*, for ten years, the Dupatisimā, was administered in the manner. The ruler of Golkoṇḍa about this time was Asaf Jah Nizam-ul-Mulk. By this time Sāyapanāyani Mallikārjuna who was living at Takkilapādu had grown up and he was looked after by the *Rājabandhus* (i.e., distant relations of the Sāyapanāyani family) the *Munusaddis*, the Surepalle family and the Malupūru family who were Niyogi Brahmans.

At this time there lived a seventy year old member of the Sāyapanāyani family, named Joganna Gāru, who was the grandson of Siddappa Nāyaka the brother of Venkaṭapati.

Grieved at the fate that had befallen Daḍḍanāla and the *samsthānam* he went to seek the aid and counsel of the *Rājabandhus* at Takkela and Tallūru where after great deliberation it was decided to represent their case to the Padshah of Golkoṇḍa with Mallikārjuna appearing before him in person and with the favour of the master (*Dhani*) obtain the restoration of Mallikārjuna to his estate.

They represented to the Padshah the case of the Sāyanāyani family requesting him to bestow the favour of granting an interview to Mallikārjuna Nāyaḍu. The Padshah was pleased to be informed of the deeds of the Sāyapanāyani family and acceding to the request of Citi Vira Rāju issued the *Parwana* inviting Mallikārjuna to his court. On receiving the *Parwana* Mallikārjuna met with all the paraphernalia befitting his family status accompanied by his relations. Mallikārjuna returned to his estate and fixing his headquarters at Eragoṇḍapālam, ruled all his *Jāgirs* in all splendour and dignity maintaining the high traditions of his family.

While Mallikārjuna was thus ruling his estates, troubles arose in his kingdom of Golkonḍa which was thrown into a state of anarchy. The local *amirs* began to plunder the country. About this time a certain wicked general of the name of Vibhuraṁ Khan (Ibrahim Khan) came at the head of an army including cavalry of his own (*Khasa*) fell upon Eragoṇḍapālem, the headquarters of Mallikārjuna. After plundering the town in Śaka 1645 Vibhuraṁ retires with his army. Mallikārjuna left no issue and the estates gradually lapsed to the government. The friends and relations of the Sāyapanāyani family became scattered all over the country. There were rebellions everywhere and the country was in a state of utter anarchy.

Some time later, a certain Kanala Redḍi belonging to a family different from the Sāyapanāyani family was administering the Dupatisima. For some time no member of the Sāyapanāyani family came forward to challenge his right till Cannappa Nāyaḍu and Puruṣōttama Nāyaḍu, sons of Sāyapanāyani Joganna began to make efforts to press their claim and to which end they were collecting whatever documents that were available and left intact after the city of Eragoṇḍapālem was sacked and burnt. They obtained some documents and with them the two claimants got their rights restored by the Padshah. Later the region came into the possession of the Company.

2. KAVILE of Rāmēśvaram written in a palm-leaf book containing 110 leaves in the possession of Karaṇam Nandavārika Nārāyaṇappa.

Continued in M. Mss. 52. (7)

8 : No. 5 : 802. Transcribed in L.R. VI.p.390.

There is nothing of historical importance.

MANUSCRIPT No. 153

15—3—45

Local Records Vol. 22. pp. 141—375.

Old. Nos. 53, 850, 582.

WILSON, p 454, No. LIII.

TAYLOR, III, p. 566, No. 53. C.M. 850. (L. No. 582)

1. *Kaifiyat of Kasba Cittivēli:*

Situated in the vicinity of the Karigiri hill on banks of the R. Bāhudā or Ceyyāru, this region was originally ruled by Karikāla Cōḷa. Other Cōḷa sovereigns followed. It later went into the hands of the Vijayanagar and Muslim rulers. During their rule the Matli chiefs were in charge of the place. Finally Colonel Munro took it over. The *Kaifiyat* ends with details regarding the list of tanks and commercial products.

WILSON, p. 454, No. L1V. (7 Sections)

TAYLOR. III, p, 566, No. 54. CM. 851 (L. No. 689)

Shelf No. 15—3—9

Sec. I. Account of Dudhekoṇḍa in the Pañcapālayam Taluk.

Sec. II. Account of Cammulapalle in the Cennur Dt.

Sec. III. Account of Kasba Cennūr.

Sec. IV. Account of Utukūru in the Cennūr Dt.

Sec. V. Kasba of Kampili in Kampili (Kannaḍa) (Omitted).

Sec. VI. Kasba of Kamalāpuram in the Kampili Taluk
(Kannada).

Sec. VII Account of the war of Kumārārāma son of Kampili
rāja (Kannada).

N. B. Sec. V. Omitted. (See Kannada Section).

Sections II, III and IV not traceable.

1. *Kaifiyat of Dudekoṇḍa Pālayam* in the Pañcapālayam Taluk:*

This section begins with four inscriptions in Tamil *grantha*. The founder of the *Pālaiyagār* family of Dudekoṇḍa was one Kāmpili Rāya of the *Boya* community. He was holding the hereditary post of the *dalavay* (i. e. military commander) in Vijayanagar. In the time of Acyutarāya of Vijayanagar, he recruited large troops and secured victory for the King in all directions. Consequently, he rose greatly in the estimation of the Vijayanagar Emperor, who ordered him to appoint his four sons (1) Jatangirāya, (2) Venkaṭadāsala nāyaḍu, (3) Venkappanāyaḍu, (4) Pāpānāyaḍu as wardens of peace over the taluks of Ādavāni, Gutti and Ghaṇḍikōṭa ordering him to keep in readiness some troops and keep watch over these territories, which had become disturbed. Accordingly, Kāmpilirāya entrusted the *samut* of Gudikōṭa as *Jāgir* to the care of his eldest son Jatangi-rāya fixing the rate of *Kāvali* tax, (*Kāvalirokkam*). The other three sons were granted the *samuts* of Kōtakōṇḍa and Cennampalli as

(*Dudekoṇḍa is in the Pattikoṇḍa taluk, Kurnool Dt.)

jāgirs and were ordered to watch over the *rājya* comprising Gutti, Ghaṇḍikōṭa, Kandavolu, and Ādavāni for which duty a certain rate of *Kāvalirokkam*, *Dhānyam*, *Vartana* etc., was fixed as (their remuneration?). The three brothers, after making the necessary police arrangements in the taluk of Cennampalle, established their headquarters (*sthala*) at Yedduladoḍḍi from where they administered the surrounding regions. Venkaṭa Dāsalaṇāyaḍu built a fort at Nalupotula Canugondla, a *sthala* included in the Nilagiripaṭnam and consecrated therein God Cennakēśavasvami of Gundala building a temple for the God. He made the place his headquarters and ruled from there with all paraphernalia inclusive of infantry, cavalry, elephants, camels and a brass drum. From this time onwards he got the family name of Nalupotula and the titles of Immaḍi and Mummaḍi bestowed upon him by the Rāja. - He had four sons (1) Pedda Venkappa Nāyuḍu, (2) Cinna Venkappa Nāyuḍu, (3) Pedda Tirumala Nāyuḍu, (4) Cinna Tirumala Nāyuḍu. He had two younger brothers, Venkappa Nāyuḍu and Pāpā Nāyuḍu.

In Saka 1404, *Sōbhakṛt*, *Vaiśākha* su. 5 Friday* the Padsha of Bijapur granted to the four sons of Venkaṭadāśala Nāyuḍu the fort of Ādavāni together with the keys of its main gate free of such taxes like *Petakāval rokkam* etc. When they complained that their income was not sufficient, they were granted the taluk of Canugondla as *Jāgir*. The brothers had a sister Cilukammanāyakuralu who was married to Ganagandla Surataneni Venkappa Nāyuḍugāru of Ganagandla, who was of poor circumstances. At the time of the death of Nalupotula Venkaṭadāśala Nāyuḍu, Cilukammanāyakuralu requested him that on account of the poverty of her husband, she may be given some lands for subsistence. He accordingly directed his four sons and two brothers to grant her a fourth part of their possessions comprising the villages of Gundlakoṇḍa, Pandiralapalle, Lakama-sāgaram, Trippadoṇḍa, Linganenidoḍḍi, together with certain dues (*Phalike*) levied during times of *Santa* in these villages. Within a short time after the death of Nalupotula Venkaṭadāśala Nāyuḍu his son-in-law Gonagandla Venkaṭappa Nāyuḍu, gradually rose to power in the *Durbar* and the *sthala* till he completely reduced the members of the Nalupotula family to subordination and insignificance. The four sons of Venkaṭadāśala Nāyuḍu continued to stay at Canugondla. His two younger brothers, Venkaṭappanāyuḍu and Pāppānāyaḍu feeling their position intolerable, repaired to a mountain fastness to a place called Durgikoṇḍa, situated 5 *kos* west of Canugondla. There they cleared the forest, repopulated the *agrahāra*

*The correct date is S. 1524. The other details given work out correctly to this date. It corresponds to Friday 16th April, 1602.

village of Godarayi situated near-by, which they extended and obtained from the Bijapur government the villages of (1) Durgi Koṇḍa, (2) Durgikoṇḍa *Agrahāram*, (3) Bellakailu, (4) Kotiralla, (5) Kannikedinne. They paid three thousand rupees to the Government. Their remuneration consisted of the taxes (*sthavulu* and *vartanalu*) such as the *Kāvali* of the *simas* of Ādavāni and Gutti and *Kāvali* in the Government *Dehat* villages. They were probably the villages directly managed by the government and their revenue directly collected by them at the rate of 3 *māḍas* per 100, *dhānyam* of $2\frac{1}{2}$ *tums* (at the rate of one *tum* of paddy for 1 *varāha*). They were required to keep in readiness an infantry of 200 soldiers at Ādavāni-pēṭa for the use service of the government. All these details were written down on *Sanads* which donees obtained from the Padshah of Bijapur.

The two brothers administered these regions with great care enjoying the *kāvali* and other incomes. But in a short time differences arose between them; the elder of whom, Venkaṭappa Nāyudu left the seat at Durgikoṇḍa and founded his separate headquarters at the Government village of Tuppada Pāṇḍikōṇa, a hamlet belonging to the village of Kurukuṇḍa. In course of time Pāpānāyaka died at Durgikoṇḍa and Venkaṭappa Nāyudu came back to Durgikoṇḍa and continued to rule from there.

During the time of Peddasāmi Nāyaka, Murārāyadu of Guddi, in order to collect the arrears of rent of *cauth* (*Cavudhalu*) in these regions came with an army, attacked the village and occupied it for a month. He burnt the village. In this disturbance Peddasāmi Nāyaka fled from the place and took shelter at Kampatrala. The *Sanads* were all destroyed during this *avantaram*.

Subsequently, Basalat Jung restored him to his old estate by giving him a fresh lease-deed. (*kāvu*) He soon came into conflict with Burna Nāyaka, the Polegar of Dhyānakoṇḍa (Donakoṇḍa) with whom he fought several battles. And when the Polegar was taken to Ādavāni as prisoner (?) the trouble from him ceased. Peddasāmi Nāyaka had five sons, (1) Cennam Nāyudu, (2) Nalla, (3) Yarra Cennam Nāyudu, (4) Kēśava Nāyudu, (5) Perumāla Nāyudu. Four of these died without issue. The fifth, Perumāla Nāyudu succeeded and carried on the administration as usual under the Moghuls till *Siddhārti*.

In *Raudri*, *Āśvayuja* *ba.* the East India Company reformed the administration of these regions by placing the villages in charge of the *Redḍis* and *Karāṇams*. As a consequence of this Perumāla Nāyudu lost his power. He left Dudekoṇḍa and migrated to Patapālayam in the Racūri-simā.

Takarina Saheb was looking after the administration of these tracts on behalf of the Company with his seat at Ādavāni. Lalamanāyaka, son of Cinna Kēśava Nāyaka, the descendant of Venkapanāyaka of Pāṇḍikōṇa waited upon Takarina Saheb in the year *Durmatti*, and obtained from him Pāṇḍikōṇa, Pulikōḍu and other five villages on *kāvul*. In lieu of *Kāvali-rusum* which Takarina Saheb refused to grant, monthly *Amani* was fixed. He was further allowed to enjoy a yearly salary of Rs. 1200/- deducting which he was required to remit the dues to the government. On the recommendation of this Lalamanāyaka, Perumālanāyudu was summoned from Pātapālayam and granted Pāta Ādavāni with an annual salary of Rs. 1000/-. He was further given five villages which he was allowed to cultivate and enjoy (*Kammathala*). Dudekoṇḍa was confiscated to the government and Perumālanāyaka was permitted to fix his headquarters there. In the year *Rudhirōdgāri* factions developed amongst the Redḍis of Teranakallu. The villagers rebelled against the Company and during this disturbance Perumālanāyudu retired to Pātapālayam out of fear. The company quelled the disturbance with their troops. Takarina Saheb occupied Dudekoṇḍa which had been deserted by its inhabitants. The troops looted the place and carried away all goods. The sanads and other documents were lost during this disturbance.

On a fresh request made by Lalamanāyaka of Pāṇḍikōṇa, Takarina Saheb invited Perumālanāyudu and restored him to his old position. In the year *Raktākṣi*, certain merchants who were on their way to Ādavāni were robbed of their jewels. Perumālanāyudu was accused of this crime by Jagannātha Rao, the Diwan of Gegana Saheb and put under guard. In spite of the representations of the *Redḍis* and *Karaṇams* and other big men of the locality, he was not released. Finally, Lalamanāyaka of Pāṇḍikōṇa stood surety for him and got him released. In the same year Perumālanāyudu conspired with Antappa, Pamappapati Gauda and his son-in-law Gurrappa Nāyaka for the purpose of committing outrages on the government. Gurrappa Nāyaka was harboured by Perumāla Nāyaka. The result of the conspiracy was that many highway robberies were committed.

Having come to know of these robbers, Lalamanāyaka of Pāṇḍikōṇa, who had previously stood security for Perumāla Nāyudu, petitioned to the Collector Gegana Saheb that proper police arrangements be made to put an end to these troubles. The collector ordered the *Tahadar* (*Tahnadar*) Bhīmarāyudu to besiege Dudekoṇḍa to prevent Perumālanāyudu and his son-in-law Gurrappa Nāyaka from escaping. But learning of this earlier, they both effected their escape. The next day Magadolu Saheb, deputed by the Company reached

Dudekoṇḍa in order to apprehend Amidar Perumālanāyaḍu, but he found the village in ruins and deserted. The two *Karṇams* Nāgappa and Kṛṣṇappa received him. They were asked to keep watch over the village.

Lalama Nāyuḍu of Pāṇdikōṇa, who had stood surety for Perumāla Nāyaḍu, was now called upon to apprehend the criminal. He arrested him. He kept him in custody. Perumāla Nāyaka was taken to the Gutti fort where he was put in fetters and his belongings confiscated by the government. His wife and sons Cenna Nāyuḍu and Pāpanāyuḍu supplicated themselves before Gege Saheb at Ādavāni and beseeched him to provide for them some means of livelihood. But the request was turned down and they were ordered to run away beyond the River Tungabhadra. Perumāla Nāyuḍu is still in prison at Gutti.

The Dudekoṇḍa and the Pāṇdikōṇa families are collaterals.

The administration of the Company over the tracts is continuing upto the year *Vibhava*. The Dudekoṇḍa family, after migrating from Canagandlapalle, existed for 225 years.

(Genealogy of the Nalapotu Chiefs)

Genealogical table in the manuscript.

About 17 members of the Pāṇdikōṇa family are now enjoying *ināms* in the villages of Pāṇdikōṇa, Pulikoṇḍa and Candoli.

The above genealogy without reference to any Śaka date is now in the possession of Nāgappa and Kṛṣṇappa, the *Karṇams* of Dudekoṇḍa. In regard to Venkaṭadāsala Nāyuḍu alone, a Śaka date is available. Nāgappa is sixty years old and Kṛṣṇappa is 55. Dudekoṇḍa is now in ruins and there is a small shrine of Durgā on its top.

7 (a): *Kāmpila Kaiḥiyats and Kāmpila Grāma:*

Kāmpila said to have been the capital of Trailōkya Mallarāya who built several temples in that city and the autor has further attempted to substantiate this from the evidence of an old fragmentary Kannaḍa inscription. He then narrates the story of a Śinga Nāyaka a hunter who went to Dēvagiri to seek his fortune under Rāmadēva Rāya. In one of the king's hunting excursions Śinga Nāyaka followed an iguana which entered an anthill. On digging the anthill Śinga Nāyaka discovered enormous wealth buried in the place and on that site he built a town. He further exhibited his powers by killing a ferocious tiger and was thereafter popularly

known as Mummaḍi Singanāyaka. When the Padshah of Delhi, whose name is merely mentioned as "Suratna" (Sultan) invaded Dēvagiri and conquered the country, Mummaḍi Singa Nāyaka joined the services of Malladēvarāya of Rāyadurga. After the demise of Malladēvarāya dispute arose as to the succession and Singa Nāyaka taking this opportunity killed Malla, the nephew of Malladēvarāya and ascended the throne himself. His son was Kāmpila, who was named after his patron deity, Rāmēśvara of āmpila. Kāmpila had five wives and five sons and a sixth son was born to him by his wife Hariyala Dēvi, who was named Kumāra Rāma. Kāmpila conquered many places and built several forts and Kumāra Rāma fought with Pratāparudra of Warangal and brought immense booty. This brilliant success of Kumāra Rāma against Pratāparudra brought with it another formidable enemy from the north and in a severe battle with the Muslims Kumāra Rāma heroically fought and perished. After the death of Kumāra Rāma Kāmpila left the country in confusion and chaos.

The author then narrates the existence of a poverty stricken Brahman of Konnavara village, who later on became the illustrious Vidyārāṇya. About his biography, his journey to Vārāṇasī (Banaras) the redemption of a Brahma Rākṣasa and the construction of temples are mentioned by the author. Vidyārāṇya then built a city named Vidyānagara in Śaka 1258 (A.D. 1336), *Dhātu* and ruled over the country himself.

He ruled over the country till the year Ś. 1284 (1362 A. D.). Then it was under Vijayanagar Kings and Muslim rulers. At last it was taken over by the Company.

7 (b): *Kaifiyat of Kamalāpura of Kāmpili Taluk(*)*:

This *Kaifiyat* almost resembles the Kāmpila *Kaifiyat* above. It does not give an account of Mummaḍi Singa Nāyaka and his successors. This *kaifiyat* gives a more elaborate list of crops grown in the village. They also differ in the list of villages in the various directions around them and also in their boundary marks. Both of them have mentioned that they are 12 miles apart from one another, Kamalāpura being situated to the south-west of Kāmpila. Bearing these minor differences the two *kaifiyats* are identical with one another.

(*) This seems to be the sixth *Kaifiyat* in Wilson's list.

The seventh and last section is not available.

TELUGU, KANNADA AND PERSIAN

Local Tracts

Telugu Ceded Districts. 56.

MANUSCRIPT No. 155

WILSON, p. 4.5, No. LV (6 Sections)

TAYLOR, Vol. III, p. 567, No. 55 C.M. 852 (L. No. 610)

Shelf No. 15-3-48.

(Restored in L. R. Vol. XVII, pages 351 ff.)

1. *Kaifiyat of Yadaki*:

(N. B. This is a copy of Section 2 of Ms. 15-3-11)

2. *Kaifiyat of Pamudi* (with which is incorporated :

3. *Kaifiyat of R. Pinākinī*):—

(These pages contain legendary stories regarding the holiness of the R. Pinākinī and the spot where Pamudi was later founded).

4. *Kaifiyat of Errabandla (Pulivendla Tq.)* with which is incorporated

5. *Kaifiyat of Pañcaliṅgalasvāmi* and

6. *Kaifiyat of Mallikārjunasvāmi of Guṇḍala*:

These pages contain a legendary account of the holiness of the five *lingas* enshrined (in a cave) in the vicinity of Pulivendla. The shrine is known as the Pañcaliṅgasvāmi temple and there are several inscriptions in Telugu on the boulders near the entrance to the cave. The writer of the *Kaifiyat* remarks that there are other caves in the vicinity which are overgrown with trees.

They also contain a legendary account of the holiness of the shrine of Mallikārjunasvāmi at Gundala, situated east of Pañcaliṅgasvāmi temple.

MANUSCRIPT No. 156

WILSON, p. 455, N. LVI (9 Sections).

TAYLOR, III, p. 567, No. 56 C.M. 853 (L. No. 613)

Shelf No. 15—3—43. (Restored in L. R. Vol. 34), pp. 351ff

Title : Kaifiyat of the Ceded Districts (9) sections.

1. *Kaifiyat of the diamond mines of Muniamadugu.*

Situated forty miles north-west of Ghaṇḍikōṭa the village of Muniamadugu *alias* Dattātrēya Āśramam was belived to have originally been the abode of many *munis* (ascetics). In later times the village was peopled by a party of ryots from Pakanāḍu, who discovered diamond mines in the vicinity of the village and worked them. They sold the diamonds to the Gujarati merchants at Rāmallakōṭa. When news of this diamond trade reached the ears of Pemmasāni Timmanāyaḍu of Ghaṇḍikōṭa under whose jurisdiction Muniamadugu was being administered, he claimed a share in the output of the mines and supervised the working of the mines on a large scale. He constructed a strong fort with 9 bastions around Muniamadugu where he installed a garrison to look after the mining works. In course of time the yield of the mines fell to a very low figure. But in other places around Muniamadugu, viz. Cingani-palle diamonds continued to be obtained.

News of the existence of these mines reached the ears of the Padshah of Delhi through a certain Nadyalu, a native of Cingani-palle, who went to Delhi and informed the Padshah. The Padshah sent a force under General Mirza, who plundered these regions and despatched loads of diamonds to Delhi. The Padshah thereupon ordered his General to confiscate to the state lands where the diamonds were largely found and work the mines under Government supervision.

It was further ordered that if in other places diamonds in weight more than a *varāha* were discovered they should be handed over to the government. According to these new arrangements Muniamadugu passed into the hands of the Muslim *Khilladar* Mizalan Saheb who took into his own service the garrison left into the fort by Pemmasāni Timmanāyaḍu and he began to work the mines employing labour contractors (*gamikallu*) for the purpose.

During the time of Mizalan Saheb, the Mahrāṭṭa cavalry under the command of Velugunurudu (?) fell upon this country and plundered Rāmallakōṭa and other places. The merchants of the place changed their residence to Muniamaḍugu whereupon the village grew in importance and wealth with a total income of thirty-thousand through several items of revenue. For 10 years this *Khilledar* administered the village and was succeeded by Dasti Beg who held charge for 20 years. He was followed by Syed Saheb who continued to work the mines through labour contractors (?) (*gamikallu*) and in his time nine villages came under his jurisdiction. He continued to enjoy this Muniamaḍugu village in the time of Shah Alam Padshah. Syed Baksh was succeeded by Kazak Khaskan who held charge of the fort in the time of Muhammad Shah Padshah. He also enjoyed the village of Alūru granted to him by Anavardi Khan. After some time, he handed over charge of the fort to his foster son Mohandi Avar Khan and entrusted the task of administration to his Diwan Vyāpāri Naropant who was a *Takht-Siaay*, (?) and proceeded to Delhi. Naropantulu constructed a *Baperi* (?) around Muniamaḍugu market.

Owing to boundary disputes between the *Khilledar* of Muniamaḍugu and the people of Rācerla Samsthānam, the latter requisitioned the aid of the Mahrāṭṭa Sardar Murāri Rao who was stationed at Maḍakasīra by sending their *vakil* Kambalūru Nārāyānappa. The Mahrāṭṭa Sardar came with an army to Rācerla and from there along with the army of Rācerla Vengala Redḍi marched upon Muniamaḍugu and laid siege to the fort. The fort was razed and the town was plundered. After receiving a *nazar* of 3½ lakhs of Rupees Murāri Rao left for his place. The Rācerla Chief returned to his place.

Two years later Mohandi Avar Khan died and was succeeded by his third son Abdulal Saheb who continued to work the mines as before.

Murāri Rao of Gutti came to this place once again and captured Muniamaḍugu driving away the Muhammaddan *Khilledar* and his brother from the place. Narasinga Rao was appointed the *Sardesai* over this region inclusive of Betamacerla, Muniamaḍugu and other villages and he gave fresh *kāvuls* to the people and the Gujarati merchants Govardhanadas and others and carried on the administration of the regions the villages of which were reassorted under different *taluks*. Haider and Tipu invaded and occupied the region.

After Tippu's death the Moghuls sent Candulala to administer the country and on his behalf a certain Sadānand, a *Kāyastha* by caste, held charge of the village till *Māgha* month when the region came under the rule of the Company and Col. Munroe sent Venkaṭarāyaḍu to administer this village as *Amil*.

(The *kaifiyat* ends with a list of temples etc.)

2. This is a copy of a gift deed granted to Tirumala Vēdāntā-cārlu of Venkaṭapuram, Cennamapalle District, by Pyapuli Venkaṭappa Nāyinivāru.

3. *Kaifiyat of Payapuli Samsthānam*:

The manuscript gives the genealogy of the Mailevāru, the *samsthānikas* of Pyapuli.

The following is the detailed account of the history of the Pyapuli Chiefs as prepared by the present *samsthānikas*, Maile Kenkalanāyanivāru and his brother.

There lived two brothers of the Boya caste called Maile Errama Nāyaḍu and Venkaṭappa Nāyaḍu in the village of Vanipenta about 80 miles east of Vidyānagara where about this time i.e. Śaka 1359, *Pingala*, King Praudhadēvarāya was ruling. The brothers had a dream on the strength of which they wanted to construct a temple. So they used to visit the Court of the Vijayanagar king every evening and present themselves at the time of '*Diviti-salam*' and return home the same night. The king bestowed on the two brothers a *jāgir* comprising eight villages, and also the forest and hilly region around Erragoṇḍa. They were also presented with the following insignia viz., 1. *Gurramukokalu*(?), 2. *Boddughaṇṭa*, 3. *Paccipuvvulu*, 4. *Pulicarmam*, Tiger skin, 5. five-coloured banner, 6. *gali-ganggera*.

They were given the commenda of two-thousand horse and eight thousand Karnāṭakam (infantry division?) and the dress appropriate to the dignity. Bebbuli Venkaṭapati Nāyaḍu constructed a temple for God Cennarāya and in its vicinity founded a City named after himself, viz., Pyapuli.

In course of time the estate, with its headquarters at Pyapuli grew in extent and wealth so that in the time of Cina Venkaṭappa Nāyaka, 15th in descent from the founder Venkaṭappa, nearly thirty-two villages had become included in the estate. Besides these

villages, the Chiefs added several more which they won by their valour. In later times, during the time of Cinna Venkaṭappa Nāyaḍu in Śaka 1680, several villages were given away to Narasingarāo Sarabir.

It is stated of Bebulivenkaṭappa Nāyūḍu that he stayed for some time in the village of Teliki. When the King of Vijayanagar was proceeding on a campaign in the eastern regions, Bebbuli Venkaṭappa Nāyūḍu accompanied him with a force, leaving the management of the affairs in their Pyapuli *Samsthanam* in the hands of his brother Errama Nāyūḍu. In the fight with the Gajapati forces Venkaṭappa Nāyūḍu took the leading part and delivered a frontal attack. He defeated the Gajapati forces and on this occasion the Vijayanagar King bestowed upon him insignia like Elephant-howdah, Elephant-banner (*Nisan*), *Tulva*, Double fly-wisks *Uthanu-pāvāḍa*, Macebearers (*Chopudarlu-magurbulu*), *Naubat*, *Nagara*, *Dhanka*, *Chamata* and titles such as *Pagidi-nusala-bebbuli*, *Nallamalahal'akallola* and *Erramala-Ēkāṅgavīra*.

After some time his brother Errama Nāyaka died childless so that Bebbuli Venkaṭappa became the sole master of the *samsthānam*, which came to be enjoyed in succession by his descendants Coli Nāyūḍu, his son Venkaṭappa Nāyūḍu and his son Errama Nāyūḍu.

In later times it went by succession to Ragappa Nāyaka and his successors. The place was subject to attacks from Haider and Tippu subsequently. When it went into the hands of the Company Col. Munro was pleased to restore this region to the original owners.

4. *Kaifiyat of Nallapalle-Agrahāram, Pyapuli Taluq, Cennampalle Ilaka:*

This village was originally granted as agrahāra to Tīrumala Śankhavaram Tātācārlu by Maile Dasappa Nāyaka, Zamindar of Pyapuli in the year Ś. 1604. It continued to be enjoyed by the donee and his heirs.

In the year Vijaya when murāri Rao undertook the administration of the country, the village continued to be enjoyed as *sarvamānya-agrahāra*. In the year *Hēvilambi*, Roti Narasayya, the *subāhdar* of the region under Haider, confiscated the village but regranted it on *śrōtryiam* tenure fixing the *śrōtryiam* amount at

24 *Kaṇṭherāya varāhas.*

Subsequently, when Appamma Nāyuḍu became ruler of the Pyapuli *Samsthānam*, the village was restored to the Donees as *Sarvamānya-agrahāra* as before. In the year *Paridhāvi*, during Tippu's period of rule, there was a great famine and the village was reduced to ruins.

In the year *Siddhārti*, when Rājā Candulal was administering these regions on behalf of the Moghuls, the village was granted to the then *Ināmdār* as a *sarvamānya-agrahāra*.

After the advent of Company rule in the year *Raudri*, Mr. Munroe granted the village to the donee Śeṣācārlu.

5. *Kaifiyat of Rāyammapēṭa, Pyapuli Pargana Cennampalle Ilaka:*

This *Kaifiyat* contains the gift-deed regarding the grant of the villages as *Śrōtriyaṃ agrahāra*.

6. *Kaifiyat of Tekkalakōṭe, Ballāri Taluk:*

This place was under the rule of several Vijayanagar Kings and finally went to the English East India Company. The manuscript mentions a Nagadhara Rāja as a brother of Harihara Rāya of Vijayanagar and says that he had ruled over the kingdom for six years (Ś. 1300-1306) after his brother.¹

7. *Kaifiyat of Vēmulapāḍu, Yaḍaki Taluk:*

The village of Vēmulapāḍu along with Pusalapāḍu and Tutralla was in the enjoyment of a Rāghava Redḍi and Nobula Redḍi of the Koḍide -kāpu family when this region was under the rule of the Nawab of Arcot Anavardi Khan. The Nawab's *Amildar* Syed Muhammad was administering these regions with his headquarters at Tāḍiparti. Regarding the Redḍi office of the village of Pusalapāḍu, a certain Vobili Redḍi of the Baliya caste belonging to the Konapuram Redḍi Community claimed it and was exercising his rights. In so doing he utilised all the irrigation canals that were flowing down to Vēmulapāḍu by damming them and turning all the waters to Pusalapāḍu. Further he fell upon Vēmulapāḍu and plundered it. So Kṛṣṇa Redḍi, son of Rāghava Redḍi of Vēmulapāḍu represented the matter to Syed Muhammad Khan of Tāḍiparti in person. The *Amildar* presented him to the Nawab of

¹ The Rājā is not known otherwise.

Arcot who bestowed on him a third part of the Yadiki *pargana* which was divided into three *tukḍis* (divisions).

Kṛṣṇa Redḍi greatly improved the cultivation of his *zamin* and paid his dues to the government without default. His heirs succeeded him. Mention may be made of Vobili Redḍi who was incharge of this region during Haider and Tippu's time. It was finally confiscated to the Company.

8. *Kaifiyat of Pampā Kṣētram :*

(This is incomplete. It contains a legendary account of the holiness of Pampā Kṣētram at Hampi and its association with Śiva and his Gandharva devotee, Pampā).

9. *Kaifiyat of Jainas of Peda Hotūru and Cinna Hotūru :*

(KANNADA)

The village Kona Koṇḍe derives its name from Koṇḍa Kundā-cārya a Jain ascetic who was living in this place doing penance.

When this part of the country went over to the Mughals, a *subedar* of Ādavāni who was summoned by the Padshah of Delhi went to Delhi appointing Bommaśeṭṭi as the temporary *subedar* of Ādavāni. In his absence, this Bommaśeṭṭi is said to have issued his own coins bearing his seal, the weight of which was 1 *gulganji* less. He was taken to Delhi to tender his explanations and there he was excused.

This Bommaśeṭṭi had 8 sons the eldest of them being Kela-śeṭṭi, who became the Chief administrator after his fathers' demise and a partition of the produce was effected by the brothers. The names of the several children of these brothers who all became the co-partners. The descendants of this family developed itself into a huge list of *coparcenus* for this property. Under the English an Inam was granted to this family.

WILSON, p. 456, No. LVIII (5 Sections).

TAYLOR, III, p. 567, No. 58. CM. 855 (L. No. 625).

SHELF No. 15—3—18.

Title: *Kaifiyats of the Ceded Districts*: (5 Sections).

1. *Copy of record found in the possession of the Nandavārikas of Caudesavāri Nandavaram Village*:

In the Kali year 1570, Trilocana Mahārāja, granted to Brahmans a piece of land situated west of Ahobalam shrines and permitted them to found an *agrahāra* at the spot. Accordingly, the Brahmans settled at the place constructed two streets therein called Meraka Street and Pallapu Street and gave them the names of Trilōcana-puram and Mridaniyam respectively.

Later, while Tribhavanamalla Dēva Mahārāyalu of the Cālukya family was ruling at Jayantipuram his subordinates Atyana Cōḷa Mahārāju, son of Sovana Cōḷa (Peddana) of the Cōḷa family of the Kāśyapa Gotra and (Ciddana?) Cōḷa Mahārāja were ruling these parts. The latter granted to the *Mahājanas* the village of Muḍivēmu by which new name Mridaniyam was called in the year Ś.1046 Cālukya *Vikrama* year 49.

The inscription recording this has been copied and published in ARE 350 of 1905, S. I. I. IX pt. 1. No. 207.

Later the Brahmans founded a temple for God Narasimha and settled at another spot, east of the old Muḍivēmu site. They constructed an *agrahāra* at this place and it obtained the name of Vira Narasimhapuram or Brahmala Mudiyaṁ.

In Śaka 1476 Ānanda, Sadāśivadēva Mahārāyalu granted a part of the village to the *Mahājanas* and the other part was granted to Nandyāla Timmarāyayyadēva Mahārājulu as *Umbali* and thus it was included in the dominions of the Rāya (*Rāya Rāṇuvaku Ankuva*). Muḍiyam was included in the Ghaṇḍikōṭa Sīmā which was attached to the kingdom of the Rāya (*Rāya Rāṇuvaku Celli*). Nandyāla Timma Rājulayya permitted the *Mahājanas* to enjoy their share and in regard to his share, he made his own arrangements for the collection of the *paddi* (dues in gold).

In this manner this arrangement continued till the end of the rule of Vīra Venkaṭapatirāya, when the Rāya Samsthānam came to an end. Subsequently, Ghaṇḍikōṭa Pemmasāni Timma Nāyudu administered this region and the village became greatly ruined owing to the depredations of the Pālaiyagārs. At the instance of Pemmasāni Timma Nāyudu Brahmans came and once again settled at the place. There is then a break in the manuscript and a mythological account of the village follows.

2. *Daṇḍa Kavile in the possession of Homādri of Madavaram:*

This contains lists of dates and eras. The details recorded are spurious and wholly incorrect.

The rest of the *Kavile* contains a list of the Śaivācāryas Madhvācāryas, famous poets etc., and the years that have expired since their time. The list is valueless besides being thoroughly inaccurate.

3. *Kaifiyat of Śrī Cennakēśavasvāmi Temple of Markāpuram, of the Dupād Taluk:*

After giving a legendary account of the temple it says that when the King Telungurāya, subordinate of the Gajapatis came on a pilgrimage to these parts, he visited Markāpuram and having been informed of the holiness of the place, he was pleased to make elaborate arrangements for the conduct of worship and festival to the God. He also built additional structures round the temple, viz. the *Mukhamanṭapa*, *ardhamanṭapa* etc.

Subsequently, Siddhirāju Timmarāju, the ruler of Nellore, visited Markāpuram and granted to God Cennakēśava temple several gifts and constructed a big *āsthanasmanṭapa* called Madhayarangam. Konēti Koṇḍarājayyagāru and Rangarājayyagāru constructed the *gōpura*, the *prākāra*, the *yāgaśālā*, the *Pākaśālā*, *Aśvamanṭapa*, shrines for Gods Narasimhasvāmī and Gopālasvāmī *Kalyānamanṭapa*, Śrīranganāyakula-*manṭapa* and the Emberumānār-*manṭapa*. A tank was constructed east of the temple and a shrine for *Vēnugōpālasvāmī* erected on its bank. In the centre of the tank a shrine for Komāra Āñjanēya was erected. Other improvements and additional structures were made and the stone for these constructions was brought from Dekanakonḍa, 12 *kos* from Markāpuram.

Sometime later, during the rule of Kings Acyutadēvarāya, and Sadāśivadēvarāya of the family of Bukkarāya and Harihara, a few villages of the Koccherlakōṭa *sīmā* were granted.

4. *Account of Ulivindakonḍa Hill in the Kurnool Taluk.*

While Bukkarāju was ruling at Vidyānagara, he had a tank dug and a village founded at a place $1\frac{1}{4}$ miles southeast of the Viluvidyākonḍa Hill. The village was popularly known as Rāvulapalle, on account of the great many *Rāvi* trees that grew at the spot. It continued to be under Vijayanagar Kings. Later it was attacked by Muslims and taken possession of by them.

5. *Account of Gadwal in the Moghulayi Taluk:*

In Śaka 1215, Vijaya (?) while Prauḍhadēvamahārāya (Pratāpa Rudra ?) was ruling at Vidyānagara (?) a certain Gona Kōṭa Reḍḍi of the Telaga caste and of the Midimella-gōtra was holding the office of Sardar under the King. By order of the King a fort was built there. It was under the sway of Reḍḍi chiefs.

WILSON, p. 456. No. LIX. (5 Sections).

TAYLOR, III, p. 568. No. 59. CM 856 (L. No. 749).

SHELF No. 18—15—25. (Differs from Wilson's list).

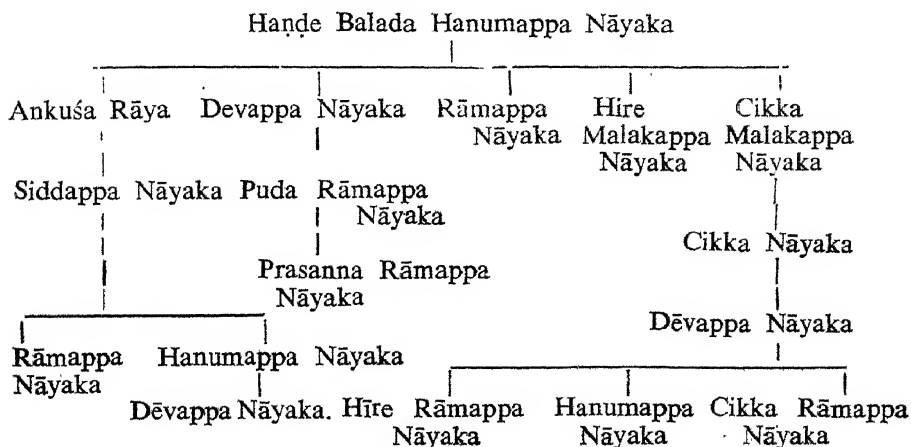
1. *Account of Kurugōḍu village in Bellary District:*

The origin of this name for the village is referred to the shortness of the horns of Nandi.

In the village Voravayi which is 9 miles to the west of Kurugōḍu there are inscriptions which mention Rājamalla, his son Nirmagala and his son Immaḍi Rājamalla. Another one mentions the name of Basavadaṇḍa Nāyaka, the minister of Yādava (?) Nārāyaṇa Cakravarti Vīra Ballāḷa Rāya. A third one mentions the name Jagadēkamalla.

A list of the temples found in the village is given. This was ruled by the dynasty of Mallarāya (Cālukya of Kalyāṇi). Then by Kumāra Rāma (Kuradalli Bala Sangamarāya as his Governor) and then by the Vijayanagar rulers. Vijayanagar was founded in Ś 1258 by Vidyāranya. He crowned Bukka's son Harihara; his successors then continued the rule. Sometime after, one Hanumappa Nāyaka who was under the service of Bijapur rulers was sent to consolidate this part of the empire. His successors are given in a list.

The genealogical list of the Haṇḍe Nāyaks.



2. *Kaifiyat of Hirehalu and the story of Kumāra Rāma :*

The early part deals with the administration of village of Tirthahalli until Ś. 1420 by Sāluva Narasingarāya and its complete dilapidation owing to the death of the inhabitants. Then a description of the village of Hirehalu founded in Ś. 1459 during the rule of Acyuta Rāya Mallappanna is given. Some people met Acyutadēvarāya at Helabanda while he was going to Penugonḍa and with his permission revived the village. This village was invaded by the Muslim army in the days of Rāma Rāya on their way to Ballari. Buri Nāyaka rebuilt the village with the assistance of the few that were left uncaptured. A brief history of the succession of *Shanbogs* and finally its restoration to the original family is found in this *Kaifiyat*.

3. *Another Hirehalu Kaifiyat :*

A brief history of the village is found in the manuscript which commences from the battle of Talikōṭa between Rāma Rāya and Adil Shah of Bijapur. In Ś. (?) (14) 54 the village was reconstructed by the Gudekōṭe king Sardura Banavi and was thereafter known as Hirehalu. In Ś. 1693 Hyder occupied this which was given as a *jāgir* to Kṛṣṇappa Nāyaka. Tippu's occupation was succeeded by the Moghul occupation of this village.

The titles of Kumāra Rāma have been mentioned in this manuscript. It may be noted here that Kumāra Rāma is described as the lord of 77 forts.

4. *Hirehalu Kaifiyat :*

Early part relates to Kumāra Rāma as praised by the Bhattars and the later part recounts the adventures, perhaps, legendary till his death.

5. *An Account of Pooda Punnay (Kuduttani) Village and of the Kumārasvāmi god in Bellari District :*

The birth of the war lord Kumārasvāmi or Ṣaṣṇmukha for the destruction of Tārakāsura has been mentioned here according to its usual puranic version.

The traditional account of the village begins with Karikālacōḷa.

The village was later on occupied by Tribhuvana Malla of Kalyāṇi who got the temples repaired.

The temples of this place were further renovated by his grandson Vrittānta Cakravarti Jagadēkamalla.

Vīraballāḷa of Yādavakula, king of Dvārasamudra consecrated the Nēmikēśvara temple in this place. The manuscript traces the subsequent history of the place till it finally passed into the hands of the English.

WILSON, pp. 457-58. No. LXII (10 Sections)

TAYLOR, III, p. 568, No. 62, CM 859 (L. No. 581)

SHELF No. 15—3—40 (L. R. 22)

OLD Nos. 62, 859, 581.

1. *Kaifiyat of Gutti*:

To the south of Vijayanagar is situated the famous fort of Gutti which was originally called the Gautama Āśrama. It is stated that King Bukka of Vijayanagar desirous of building new forts, selected the spot of Gautama Āśrama situated on a big hill which he converted into a fort. A few villages that were lying around the hill were clubbed together with a big village and added to the fort on the Gautama Āśrama hill and named Gauttidurgam. In course of time, the fort and the village came to be called Jagatapi Gautti. Bukka constructed a tank and a temple for god Rāmasvāmi.

After some time Bukka died. Jagatapi Gutti continued to be administered by officials sent from Vijayanagar who, fixing their headquarters at Jagatapi Gutti *durgam*, and *sthala* administered the country around. This arrangement continued till the time of the Narapati king Kṛṣṇadēvarāya. The latter was succeeded by his son-in-law Rāmarāja during whose regime, there was a war with the Muslims, resulting in the occupation of the place by them.

Under the Muslim rule Gutti was made the headquarters of an administration unit which came to be known as Gutti-*sarkar*. The income from the *sarkar* was remitted to the Government at Bhagnagar or Haiderabad. The *Māgānis* under it came to be known as Parganas belonging to it; all the parganas were under the jurisdiction of Gutti. It was not formerly known as Gutti-sarkar the terms Sarkar and Parganas came into use after Muslim domination. The following officials held charge of the Gutti-Sarkar. (1) Samirkhan, (2) Mir Abdeen, (3) Shah Mir Khan (4) Paravarsh Khan. Subsequently, when the Subah of Cuddapah was placed in charge of the Mayanas, a Paṭhān family by the Government at Hyderabad, Gutti-sarkar continued to be directly administered by the officials sent by the government at Hyderabad. They were (1) Abdul Muhammad of Cuddapah, (2) Aruni Hajee (3) Shah Niyamat.

About this time, the Hindu Sardar Murāri Rao Ghorpāḍe came from the north with a force and fell upon the fort of Gutti. In the month of *Caitra* of the year *Citrabhānu* the fort was captured and the Muslim Sardar taken prisoner. Murāri Rao established himself at Gutti with a strong garrison and effected great improvements to the fort. For 24 years he held the fort and administered the region around. He came to be well-known in the country around as *Mamalik-Katamdar*.

In the year *Manmatha*, Haider Khan of Śrīrangapatnam after conquering and annexing Cuddapah, Gurramkoṇḍa and other adjoining territories, fell upon the Gutti fort and with the fall of Seringapatam into the hands of the British, Gutti passed into their hands.

2. *Kaifiyat of Kaṇva's Āśramam in the vicinity of Parlapalle, Kadari Dt:*

The *Āśram* is situated to the southeast of Parlapalle, Kadiri taluq. The temples of Mallēśvarasvāmi, Kāśi Vivēśvarasvāmi and Nīlakaṇṭhēśvarasvāmi are situated at the *Āśrama*. The three temples face west. Shrines of Prayāga-Mādhavasvāmi and Vighnēśvara are also situated in this locality.

Then follows the story of Śakuntalā Duṣyanta and Kaṇva Ṛṣi.

The place is considered to be very holy on account of the above legendary association and during the annual festival in the month of Kārtika thousands of pilgrims visit the place. For the conduct of the festivals in the temples a yearly grant of 60 *varāhas* was settled by the government which was continued in the time of the Māyana rulers till the advent of the Company rule when it was stopped.

3. *Kaifiyat of the Āñjanēya temple near Parlapalle, Karīṇ District:*

The temple is situated west of Parlapalle at a distance of a mile. In course of time the temple acquired great sancity and holiness owing to the worship offered by great numbers of people and attracted attention of the rulers of the region. Recognising the *māhātmyam* of the temple, the rulers of the locality bestowed upon it the grant of a *varṣāsana* (yearly payment) of 12 *varāhas* from each village of the taluk and the *śunkam* of $\frac{1}{4}$ *rūka* per day.

Owing to great political and other troubles the gift deeds and other documents pertaining to the temple income and property were destroyed and lost.

4. *Kaifiyat of Erratimmarāju Ceruva, Gutti Taluk:*

After the death of Sadāśiva, Tirumalarāju Aḷiya Rāmarāju succeeded to the rulership of the kingdom and during his reign Erra Timmarāju was administering these parts. He visited God Narasimha or Puleti-Rāya and when he saw the rivulet Pulēru he conceived the idea of constructing a tank at the spot which he carried out with the permission of the king. As a result of the construction of the tank, the villages of Nāgepalle, Gōpālaparti and Koḍigundla became submerged in the tank and their inhabitants moved to the vacant land east of the tank. The new settlement and the tank obtained the name of Erra Timmarāju Ceruvu. The images of Venkaṭaramaṇasvāmi and Āñjanēya were brought from Nāgepalle and reconstructed at Erra Timmarāju Ceruvu village and shrines built over them. The *Pāñcarātri* Brahmans were appointed priests of the temple. After making these arrangements Erra Timmarāju returned to Vijayanagar where subsequently he lost his life in war.

5. *Kaifiyat of Lingagiri Zamindar:*

(It contains an account of the Lingagiri Zamindari covering the period from Date Śaka 1448 to Ś 1738 prepared from old *sanads* and other paper records).

6. *Kaifiyat of Several Diamond Mines in several villages in the Cennūr Taluq:*

This gives an account of diamond mines in the villages of the Cennūr Taluq.

7. *Kaifiyat of Timmanāyanipālem:*

The village was founded in the time of the Rāyas by a certain Pottara Timma Nāyuḍu of the Ganneru-gotra, who hailed from Nadigadda-Rājya. The Rāyas made over the village to him as *Jāgir*. Subsequently, the Government bestowed upon the *Kāvali-inam* and the *Suvarṇādāyam* of the taluk. The same arrangements continued in the time of Akkaṇṇa and Maḍaṇṇa and Poḍili Lingappa during which period Kāñcināyaḍu of the family of the aforesaid Pottara Timma Nāyuḍu enjoyed the *jāgir* and the *rusums*. The *jagir* was held subsequently by several chiefs.

8. *Kaifiyat of Brahmādēvumarri:*

Contains nothing important.

9. *Kaifiyat of Cinna Cigullarevu:*

Contains a list of temples.

10. *Kaifiyat of Palakonḍa Bommāya:*

Contains nothing of importance.

WILSON, p. 458, LXIII (11 Sections)

TAYLOR, III, pp. 568-69, No. 63. C. M. 860 (L. No. 655)

SHELF No. 15—6—8.

Kaifiyats of 11 places.

1. *Kaifiyat of Penugoṇḍa:*

When this place was a more forest two men, Kriyāśakti Oḍayār, and Cikka Oḍayār (Junior chief) happened to pass this country to found cities. Cikka Oḍayār founded Dharmavaram which later on became a large town. Kriyāśakti at first encamped at Erumāñci and founded the town of Penugoṇḍa. Besides, two large tanks for irrigation and the temple of god Nṛsimha and a tank in front of it for drinking and bathing purposes were also constructed. As the town Penugoṇḍa extends over 3 or 4 hillocks it is called Penugoṇḍa that is, a large hill. The fortress came as far as the gates of the Village Eramāñci near which stood the temple of Cennakēśava. As that God was of great power, the fortress wall had to be constructed around the temple including it within. The temple of Cennakēśava received a large *prākāra* and several *maṇṭapas*.

Penugoṇḍa was called in Sanskrit Ghanagiri as it was founded by a Ghana, a great man. After Cikka Oḍayār, *Rājaśēkhara Rāya* and then Candrasekhara ruled over this country. The kingdom extended over the portions of Anegondi. When the last man was ruling over this country, Vidyāraṇya founded the city of Vijayanagar and gave it to Bukkarāya who conquered Penugoṇḍa and the country south of it. His son was Pratāpadēvarāya whose son was Harihara. The king was pleased with a *fakir* at the place, ordered the construction of a masjid and granted him the villages of Kutungāḍu and Koṇḍakāṭṭupalle yie'ding three thousand rupees a year. The *fakir* went to heaven. Till this day an annual festival takes place in the month of Jamadisaḷ and a number of *fakirs* from different parts of the country gather there during the occasion. After the reigns of Narasimha and Vira Narasimha, Kṛṣṇarāya who conquered the country between the Narmadā and Rāmēśvara fixing his capital at Vidyānagara, passed through Penugoṇḍa.

Kṛṣṇarāya had no male issue. His daughter's husband, Rāmārāya, became the junior king who appointed his brother Tirumalarāya's servant Savaram Cennamma Nāyaka as the head of the town. During his reign, by the orders of the king, the whole fortress was repaired and the inner wall (pillakotta) was also erected.

During the reign Rāmadēva Rāya, Ali Adil Shah invaded Penugoṇḍa and invested the fortress for 12 years, at the end of which the king felt that the fortress would be lost to the Muslims. But by the grace of a *Yogi* the danger was warded off, for the time being. When he set out for Badari 12 years later he advised the king to remove his capital to some other safer place than Penugoṇḍa. Accordingly, the king granted the country to his son-in-law called Konēṭi Nāyaka and removed to his southern capital, Vellore. Konēṭi Nāyaka was the husband of king's daughter by a concubine.

When Konēṭi was ruling over Penugoṇḍa and the surrounding countries, Ranadaula Khan was sent with a large army by the Sultan of Bijapur who invested the fortress of Penugoṇḍa for 12 years wasting and plundering all the country around it. But he could not capture the fortress. The Sultan disgusted with the general, sent him as present a set of bangles fit for a woman. Ranadaula Khan felt it as a sign of great dishonour and made peace with Konēṭi Nāyaka on the following terms.

Penugoṇḍa was handed over to the Khan in Śaka 1574, *Nandana Mārgasira* ba 8. (Dec. 13/1652 A.D.). When Konēṭi left the place for his new capital Kundumūru, he carried his gods of worship and holy articles. The fortress was henceforward included under Sira province, where Ranadaula Khan set his capital. And in his behalf Abdul Hussain became the *Khilladar*. In 1584 Hussain destroyed the Rāmasvāmi temple and converted it into a *masjid*. Soon after Emperor Alamgir besieged Bijapur and the Ministers of Tane Shah from Hyderabad invaded the southern countries. The Viziers were called Akkanna and Mādanna. They appointed Podi Lingappa, Sankarasu as Subedar of Karnāṭaka. During the siege of Bijapur, Sankarasu by his military power occupied Penugoṇḍa and ruled for 8 years. Alamgir conquered Bijapur in Ś. 1604 and captured Hyderabad over which Kasim Khan Khada was appointed as Governor. The latter went on a military tour and captured Sira and thus the whole province came under him. Alamgir moved to Payan Ghat and made peace with Śrī Rangarāya, son of Venkaṭapati, who was then ruling at Vellore. He was granted near the city of

Ānegondi a *Jāgir* called Pañcmahal yielding a lakh of rupees per year. Thus the whole country came under the Emperor. The southern country was entrusted to the Sultan of Golconda who was considered as the Vizier of the Emperor of Delhi. The following persons succeeded to the State of Golconda one after another: Kasim Khan, Atash Khan, Kuradi Mumud Khan, Urdulla Khan, Rustum Chak Kifiyat Khan, Galik Khan, Amin Khan, Dargakholli Khan (for a short time), Mirasat Khan, Dargakholli (again), Abdul Razul Khan, Tayar Mammad Khan, Dilavar Khan respectively ruled over the province of Sira. During the reign of Dilavar Khan the fortress was not sufficiently protected by an army. Kēśavāji Pant attacked the fortress in Ś. 1672. He captured it and stationed his military there. He was the Amildar of Matakasila, Maḍakasīra and subordinate to Murāri Rao who then invaded Trichinopoly. Kēśava held the place for eleven years. Meanwhile Haider Ali attacked Penugonḍa and easily captured it and appointed Imam Saheb as the Khilledar. In the year *Vyaya* Sivaram Ghodupada captured the place. For a period of ten years the fortress was again under the chiefs of Gooty. In the year *Durmukhi* Haider captured the fortress of Gooty with Murāri Rao who was imprisoned and brought the whole country under him. Haider died in the pass at Āmūr in the year *Śubhakrit*. His son Tippu ruled over the whole of his father's territory till the year *Virōdhikrit*.

When the Company's generals Mallis and Maedis encamped near Śrīrangapatnam against Tippu Sultan and during the ensuing confusion of Murāri Rao, captured Penugonḍa. He held the place for 11 months, and in the year *Paridhāvi*, a treaty was concluded at Śrīrangapatnam. And Hindu Rao ran away from the fortress. Thus the place once more came under Tippu. In the year *Siddhārti*, *Caitra* Tippu Sultan died in the battle with the English people. The country was handed over by the British to Nizam Ali Khan, and from the month of *Jyēṣṭha* Penugonḍa was under Muslim occupation till the *Mārgasira* month of *Raudri* when Nizam Ali Khan ceded to the Company all the territory lying south of the river Tungabhadra, and thus this place came under Major Munroe who was the general of the English. Till this day it is held by the English.

2. *Kaifiyat of Rāyadurgam*:

This was the place where Sārangadhara a great *siddha* and son of Rājarāja Narendra made his penance. The hill tribes occupied the place and were committing plunder in the neighbourhood. When

the Narapati kings conquered this country one Bhūpati Rāya was sent to occupy the place. He enlarged the town on the hillock which was later on called Bhūpatirāyakonḍa and as the fortress was built by the orders of the Rāyas of Vijayanagar the place was renowned as Rāyadurgam. His descendants followed one another and were ruling there. When Aḷiya Rāmarāya was fighting against the Muslims he invited the chiefs of Rāyadurgam to assist him with their armies. When the Hindu armies fell under the Muslim onslaught, the chief and his descendants also died on the battle-field. The hill tribes again and again occupied the place.

3. *Kaifiyat of Utsangi Durgam, Harpanahalli Taluk:*

The fortress stands upon a hillock which was once called Kalpanta parvata in the midst of a forest. It was considered as the eastern gate of the holy place Harihara. There were five Śivaliṅgas and five holy spots of water. According to the Purāṇas Nanabha Cakravarti founded a city around the hillock extending over six miles. After some time the kings of Kāñcīpuram and Madurai besieged the town and destroyed it. During the time of the Vijayanagar kings small Pāḷaiyagars having small towns as their chief places were living in the forests. The Vijayanagar kings gave to two brothers of Boya caste Dardarayya and Rangarayya a village of Baguli as *inam*. A Kenganni Nāyak, Pāḷaiyagar of Basavapaṭṇam came against Citradurga a fortress near by. But the Poligar Citradurgam came out successful with the help of the Poligar brothers. He also gave his daughter to the elder and also the Utsangi fortress as a dowry to her. The two brothers settled at Utsangi and constructed a larger fortress with four bastions and inner enclosure wall as well, which was called Honnana fortress after the name of the girl, whom the elder married. They cleared the surrounding forests, and invited ryots from various parts and developed the country. Harpanahalli was long afterwards taken possession of by Haider from whom it passed on to the Mahrātta hands. Finally it was taken over by the English.

After the fall of Vijayanagar Rāyadurgam was attacked by the then Citradurgam chief. Sporadic attacks were made until it was captured by Tippu. Sometime later one Rājagōpāla Nāyuḍu related to the previous reigning family became chief. But he was later removed to Hyderabad. At last it went over to the Company.

4. *Kaifiyat of Ballary:*

In the town of Muhammada Allapura there was the head of the village, known as Nitsa Maḍaligarāya of Hāṇḍe Kurma caste. His

ambition prompted him to abandon his paternal estate and seek the court of the Sultan of Bijapur who was pleased with some of the feats of his valour and made him one of his counsellors giving him a number of titles ; and he was appointed an officer over a number of towns, namely Bellary, Kanekal, Mahannandi, Sirukuppa, Tekkalikōṭṭam, Kurugōḍa, Anantapura. Maḍaliga made his capital at a new town called Sikkaballary below the hill, and constructed some bastions on the hill. After a few years he died.

His brother became the chief of the estate who was called Valada Hanumappa. After the death of Hanumappa and his son Malakappa, the son of the latter Dēvappa, became the chief. He was a patron of letters and received a number of scholars who ran away from Vijayanagar on its fall.

The area was conquered by Golkonda and one Rāmacandra was appointed governor but the followers and the faithful citizens of the place attacked Rāmacandra and made him run away. Meanwhile Mahārāṣṭras under *Nana Saheb* invaded the country.

Siddhāji, a Mahrāṭṭa leader came to Ballary and Basavappa introduced the boy who was crowned. In the course of conversation, as ransom had to be paid to Siddhāji, the boy understood that Rudrappa and Basavappa were not the real rulers as he thought, but he himself was the real chief. When the ransom was paid Doḍḍappa was given honours (by Siddhāji) through the treasury. This incident enraged Rudrappa and he tried to murder Doppa (Doḍḍappa). Rāmāji, son of Siddharāmappa, who was at the head of the army, managed to hide the young boy who was tried to be killed by Rudrappa and on his bed a long pillow was substituted. Rudrappa and Basavappa went to the boy's bed and cut off the pillow and returned to their rooms. Next day the boy came up with a large number.

5. *Kaifiyat of Kurugōḍu:*

The old name for this place was Kuntaladēśa. The old capital for that country was Mucikundi in Tekkalikōṭṭa taluk. It was under the empire of Kalyāṇa and was later on occupied by the hill tribes. In the Vijayanagar period only the eastern portion belonged to the kings. There are two hillocks south of the old town called Larger and Smaller Fortresses. Now everything has become dilapidated. Down the hill there is the New Town in the centre of which there

is a fort and a bazaar. On the south the hillock is called Kaligunḍu. On the west, south and north, there are hillocks. There are ruins of temples. In the temple of Sangemēśvara there are black granite pillars. It is said that this temple was built by a woman who was selling vegetables. A number of rulers administered this place after the kings of Vijayanagar. Some chiefs favoured by the Sultan of Bijapur improved the place. And it is mentioned in the *Kaifiyat* (of Bellary). When the old town perished Dēvappa Nāyaka of Bellary founded a bazaar and constructed a fortress in the south of the place naming it Nandidurga. Tippu repaired the same. On the south of the town there is a temple having a crown shape. In it there is a Basava of four men's height. It was set up as a rival to the great Basava at Virūpākṣēśvara. Nīlamma, a great devotee to God Basava constructed a temple. For want of a thousand rupees it was left unfinished and she died.

6. *Kaifiyat of Karboos Fruits in Moka:*

Not historical.

7. *Kaifiyat of Maḍakasīra:*

This place was in the Daṇḍaka forest and Māṇḍavya sage had his hermitage at the place. Rāma after defeating Rāvaṇa installed one Śivalinga on this hill also, which was called God Rāmēśvara*. It was made of sand, and for a long time after its installation it was made of sand, and for a long time after its installation it was shedding sand. A Cōla king in order to perform expiatory rites for killing a Brahman made this place his residence and constructed a large tank on the south-west of Maḍakasīra and a temple for Śankara. A small village was founded soon after which was called Māṇḍavyapalle and the potters who from the majority of the inhabitants were manufacturing pots and *māḍakas*; hence the place was called Maḍakasīra. During the regime of the kings of Vijayanagar descendants of Tipparāju settled here, creating seven *palis* (small estates). In the year 1492 Siruda Rangappa Nāyaka having passed through this place founded a village near the old site and gave it the same name Maṭakapalle and a small fort was built upon the hillock. The old site was also called Halayūr. Rangappa Nāyaka was defeated by Muslims who fixed their capital at Ratnagiri. After some generations of Rangappa, the ancestor, the last descendant was also called Rangappa when a change came over the country.

* Nothing to do with the well known Rāmēśvaram.

In the seventeenth century in the year *Plavanga*, *Shahaji* rose in power during the reign of Alamgir. He sent his generals to collect *cauth* in these parts. His son Hindu Rao was collecting a tax called *Mettuvari paikam* i.e., money given by the chiefs of hill stations. Whoever refused to give *cauth* was attacked and defeated and their country was taken away from them. In 1649 *Plavanga* Lakṣmaṇṇa Nāyaka, who came on behalf of Siddhāji Modiyada, son of Hindu Rao encamped at Ratnagiri. He attacked this place and acquired it by conspiracy and placed his military camp here. But Doḍḍa Kṛṣṇa of Mysore sent Pattu Gandharāja to capture Ratnagiri, which was carried out. The army besieged Rāyadurga for 18 months and in the year *Kilaka* they acquired the fortress and carried away its chief as prisoner. Rāyappa son of Rāyanna, was made the governor of Konkallu, Baragiri, Sivaragudi and Bandarāyapuram(?). And for five years he kept his military at Ratnagiri. In the year *Paridhāvi* Rāyappa Rāju again took the estate. He ruled for fourteen years, and then his son for 34 years. In the year *Hēviḷumbi* the elder Nawab (Haider) took away this place. Then Lakṣmaṇṇa who conquered Yidakapalle (probably a mistake for this Maṭakapalle) administered the place for six years on behalf of Siddāji Modiyada. Then Bālāji became the governor of that place on behalf of Lakṣmī Bai, wife of Siddhāji. He constructed a stone fortress with bastions. During the regime of Bhanjipant, Siddhāji Modiyada died, and his cemetery lies near the town on the west of it, and near it there is a well known by his name. Among these, Murāri, one of his sons became famous, settled at this place, was paying his tribute to Sāhāji. Meanwhile Sāhāji, became powerless and his dependants shared his fortune. Hence Murāri had to go to the south to besiege Trichinopoly. Bhanji Pant acquired meanwhile the forts of Penugonḍa, Gooty, Tāḍimmarri, Tāḍiparti, Venkaṭagiri, Bhūtikōṭa, Tubagiri, etc., which yielded 18 lakhs a year. And Murāri settled at Gooty. When Nana Rao invaded the south, Murāri went in aid of the Nawab. He had to meet the army of Nana Rao, and after three months of heavy fight both of them came to terms, by which Murāri agreed to treat Nana as Sāhāji himself. He obtained a formal permission to collect *cauth* of 18 lakhs over the province and when his master came to the south he promised to assist them with the two thousand five hundred army. Till the year *Citrabhānu* he resided in his capital Gooty, having constructed a good palace, and ruling peacefully. Later Haider besieged Cikkaballa when Cikkappa, its chief applied to Murāri to assist him on promise of giving him Itikadurga. Haider conquered Vallapuram and invaded Murāri's territory.

Vadikoṇḍa, Penugoṇḍa, and Maṭakasīra were taken from him. Murāri retreated to Gooty. About this time Śrīmant Mādhava Rao attacked and captured Maddigiri and Sirpi when Khandōji on behalf of Murāri, captured Penugoṇḍa, Gadikoṇḍa, Maṭaka, Sirpam and stationed his military there. Haider postponed his attack upon these places and went to Nagara which he obtained and in the year *Manmatha* he came against Gooty and after three months' siege he settled to raise the siege for five lakhs of rupees. Pale Khan, who was the governor of the Gooty fortress, informed Haider that the place had plenty of every thing except water. Haider stayed there on the fifth day after the settlement and Murāri (with an idea of security of life) came to Haider's camp. He was captured prisoner and sent to Śrīrangapatam, and Bahadur appointed Meḍikeri Nāyaka of Citradurga as governor over this place in the year *Durmukhi*. Till the year *Sādhāraṇa* Maṭakasīra was under Tippu Sultan; when the English quarrelled with Tippu, Hindu Rao, Venkaṭ Rao, son of Sivarām Bhāva, who was son of Murāri's brother, obtained this place along with Penugoṇḍa and stationed his army. After 11 months peace was made again and they retired to Gajēndragate. Tippu died in the battle with the English and the place was handed over to the Mughals (Nizam Ali). But the whole province was ceded to the British later. The town still continues under the British power.

8. *Kaifiyat of Amarapuram Taluq:*

This taluq now consists of 24 villages. It was once called Natavahalli. It was included under Maṭakasīra till the year *Durmati*, and in the days of the Mughals, under Matakasiriyam. The 24 villages, when they were under Tippu Sultan, yielded 5000 *varāhas*. And formed a separate *tukkiḍi*. Murāri Rao divided the taluq into Kujanapalle and Amarapuram consisting of 17 and 7 villages respectively. The first was given as *Jāgir* to Parasāji and the latter to Isu Bai, wife of Hindu Rao, paternal uncle of Murāri Rao. In Amarapuram taluq there is not much forest.

9. *Kaifiyat of Ratnagiri:*

In the village of Sarvada in Bijapur country a petty chief called Rāmarāju had a daughter, who by the grace of God had a son Tipparāju while yet a virgin. Isarappa Rāju, a descendant of his, left the country of Bijapur, owing to invasions and his eldest son Haraya Oḍeyār came to the south and built a fortress at Hartti and

acquired estate which produced 12000 *varāhas*. His seventh descendant Rangappa Rāju one day went out hunting and found near Siram a good spot for founding a town. There were shepherds watching sheep who promised to yield the place to the king if he named the town after their names. A town was built, and a fortress too, in Śaka 1442, *Vikrama*, *Māgha* and the place was called *Dēvanasirpa*. Rāgappa increased in prosperity and acquired territory which produced two lakhs of *varāhas*. In his 31st year of rule Śrīrangarāya king of Anegondi came near Sirpam. Rāgappa received him with great honours and related his ancestry from Doḍḍa Rangappa-rāya. The king pleased with his reception granted him the title of *Kumāramaṇḍali Praviṣṭa* (meaning admitted among the royal children). Doḍḍa Rangappa ruled for 36 years and constructed large tanks in Kallambella and Cikkasamudra. His son Kṛṣṇappa ruled for 25 years. His son Sarja Rangappa ruled at Sirpam for 26 years. He married the sister of Hanumata Nāyak, the chief of *Tarakera* estate. Owing to severe family quarrels Aḷiya Adil Shah of Bijapur was invited to conquer Sirpam. Ranadaula Khan was sent by the Sultan of Bijapur with a large army and he besieged Sirpam. After severe fighting Rangappa Rāju was put to death when terms of peace were being proposed. The muslims took hold of Sirpam fortress. Tamalik Mallik was appointed governor of Sirpam by Ranadaula Khan who retreated to the west. Rayappa, son of Rangappa, escaped and sought protection in the Maddigiri estate. Rāyappa occupied it and slowly acquired Sirpa. Hartti, Candragiri and Bhasmangi, which produced 60,000 *varāhas*. He fortified Ratnagiri. His son Rangappa had a happy reign.

When Alamgir acquired Bijapur, Tanesha was the Sultan of Golconda. Pōti Ligappa, his general invaded this country and after acquiring Sirpam roamed about with his army. But when Golconda fell into the hands of Alamgir, like the fate of Akkanna and Mādanna, Lingappa was also put to death by his own generals. Khasim Khan, general under Aurangzeb, after acquiring Bijapur stationed his army at Sirpam and attacked Ratnagiri. The chief defended the place for a few days but made terms with him by agreeing to pay 60,000 *varāhas* as *peshkist*. It was later reduced to 12,000. Rangappa ruled for 15 years. Then Rāmappa for thirteen years and Rāya Narappa and Rāyappa held power for 25 and 15 years respectively. Then Rangappa who succeeded Rāyappa ruled for 33 years. Later Haider took the place and insisted upon payment of 50,000 *varāhas* or give up the place. As

both the terms were not feasible the place was conquered by Haider in *Hēviḷambi Vaiśākha* ba 3. and Rangappa with his family was imprisoned in Śrīrangapatnam. He was given a village in Pakudi Simā on condition that he served in his cavalry. In the year *Hēviḷambi* Ratnagiri and Venkaṭagiri fortresses were repaired but the fort of Rāyadurgam was demolished. Ratnagiri was made a separate *tukkiḍi* under Tippu.

There are ten fortresses in the taluq. Ratnagiri Baragiri, Gudi-banda, Sakari, Gootykalu, Katukulakoṇḍa, Maladēvibaṭṭa and Ralla-koṇḍa. In Baragiri there is iron ore. The *Peshkist* of 15,000 was increased gradually to thirty thousand. But the British have reduced it to *Kaṇṭerai varāhas*.

10. *Aṭhavana-vyavahāra tantra* (Account of the revenue arrangement of the Carnatic dynasty):

In the days of Kṛṣṇarāya and Acyutarāya, arrangements for the development and safety of the villages were made. The kings of Vijayanagar entertained many Brahmans as ministers, clerks, priests, and by granting *agrahāras* and *śrōtriyaṃs* to learned Brahmans.

In those days a *sīma* was called (*nāḍu*) and the inhabitants of a particular *nāḍu* were known by its appellation even if they migrated to other places (such as *Vēlanāḍu*, *Teliganya* who represent *sīmās* in the Andhra country.)

A *nāḍu* is a *sīmā*; several *sīmās* make a country; India is said to contain 56 countries.

The people in these countries, though they profess different religions have different family names and customs yet are known or specified according to the language they speak; as Tamils, Telugus, etc. Languages are pertinent with countries in which they are spoken but not with the religion that their speakers profess. Sanskrit is known as the language of the Dēvas. Karnāṭa (kannaḍa) is derived from *Karṇa* (ears) *atati* (rolls) that is, what rolls in the ears (of every one) which is the language of the Karnāṭa country. Similarly other languages take their names from the country.

There are 18 castes among the Hindus. Those who abandoned the best customs and live upon such things as considered uneatable

(*durbhakṣaṇa*) were called *antyajas*. But though these 18 sects^{*} live in different countries and follow different customs, they speak different languages though originally belong to the same stock. Those who settled in the Kārṇāṭa country from outside learnt its language and script and conducted their business.

The chief places in a country were known by different names as (1) a village that is surrounded by a fence, (2) *nagara* which has an enclosure wall (*sāla*) with four entrances (*gōpuras*), (3) *kheta* (Ms. *Kheda* ?), surrounded by hills and brooks (or rivers) (4) *Kharvata*, surrounded by hills, (5) *madamba*, surrounded by village, (6) *paṭṭaṇa*, seat of precious stones (that is commerce) composed of 1000 villages, (7) *drōṇa*, built on a hill on the shore of the sea.

In ancient days, meaning was considered when names were given to places; but now even a hamlet containing four huts is called a *paṭṭaṇa nagara*, etc., (towns and cities). Similarly the word (*rājā*) means one who wears a crown being the head of 10 million villages; but now one who holds power over 4 villages is called a *rājā*.

The kings of Vijayanagar acquired all the kingdom south of the Narmadā (Narbadā) and appointed as governors over provinces local people who accepted their service and in case of reducing forest tracts into habitation, they entrusted the work to capable and loyal men who created accordingly more habitable and cultivable tracts out of forests. They founded large towns and *pāleṃs* (small estates for military service).

Estimates of produce, taxes, duties, etc., were made and determined by the same kings and in the headquarters of the state (*Huzur*) all accounts of every village were kept and the local registers were checked from the main records of the *Huzur* office. Even now in determining whether any custom prevailed in previous days or not the old records or customs of the *Rāyas* (kings of Vijayanagar) are enquired into in the Bālāghat office (headquarters of the Moslem government) and the government follows the accounts or customs as found in them.

* 18 castes are: Kṣatriya, Vaiśya, Śūdra. Bazaarman (*Vipani*), shepherd, oilmonger, pāncālas (ironsmith), goldsmith, carpenter, brazier, (stone-worker), weaver, potter, tailor vastrāchhadah, barber, washerman, (dealer) in skins, hunter, buruda (?) *caṇḍāla* and *Mātanga*.

Lekka (account or record) means 'imperishable writing

Rāyala-lekka means the records of the period of the Kings of Vijayanagar.

Pālaiyagars of Citradurga when they permanently settled in it, copied the principles of administration of the kings of Vijayanagar, so that there was not much difference in administering between their estates and the outside provinces of the Vijayanagar kingdom.

The following note has been prepared on the basis of the practices in administration of Citradurga (as it serves as a model for the determination of the same in the other provinces).

In Bālāghat all revenue affairs are known as *sīmamulam* or specially *aṭṭhavaṇṇa*. The military affairs are called *kandācāra*. In the days of Vijayanagar rule, terms used were of the language of the country and not the Moslem names (as we have them now) *Mulak* was called (then) *sīmā*, Taluk as *gadi*, taraf as *Hezadi*, a village (*grāma*) as *halli*. *Aramane* (palace, state) was used in place of *Circar* or *Huzur*. Jāgirs were known as *umbalikas*. The villages given to Brhmans and as *service-ināms* were known as *Śrōtriyas* if they were granted on a fixed sum of lease but if they were free from taxes etc., they were known as *agrahāras*.

Every village had (then) 12 kinds of (state) servants *Ayaṅgar dūlu*):—(1) Sanabhogi, (2) Gāvuḍu, (3) Kummari (potter) (4) Baḍige, (5) Agasa, (6) Pañcānga, (7) Nayinda, (8) Maḍige, (9) Akasarlu, (10) Talāri, (11) Nirugallu and (12) Kumbara (?)—

These state-servants are given *nijāya* and *ardhāya* by the ryots out of their produce. *Dēvadāna* is what is given to the gods; *Brahmadēya* is for the Brahmans. Two *muntas* of grain are given for *nijāya* and the same for *ardhāya* also, out of the produce from *khaṇḍige* (*kha* land) or dry land *cenu*, or *kapile* (land cultivated by taking water from a well) according to the custom of each place. Ryots pay their dues (to the state) to *Sanabhogas* and *Gāvuḍus*. Gāvuḍu attends to the cultivation of lands to the extent of the amount of dues imposed by the State and collecting the sum sends it to the State in time. Once a year he is present at Zamāband and settles the accounts (of all dues). In a village certain lands are recorded as cultivated by certain ryots and the fact is known to the State (through registers) but there are certain lands in yards (of houses) and

gardens not recorded in the village records; if any duty or tax can be got out of it, it is shared between the *gāvuḍu* and *sanabhogi*.

The *Ayagandlu* (service holders have *mānya* lands and they pay (a tax called) *Jōḍi* except the *Pañcānga* servants. *Sanabhogis* and *gāvuḍs* obtain some income from the ryots by their position in the village and the ryots also never complain against the *sanabhogis* and *gāvuḍs* as they are not accustomed to have direct connection with State and as they are afraid that in case of increase of produce they (the 2 officers) would enhance the rate.

Talāri (the village police-man) gets from the service holders *nijāya* or *ardhāya* (2 *muntas* of grain) but also vegetables, ears of corn, blankets from the Kurmas etc. which the servants give as they are afraid that he would call them (first) whenever the State service had to be done (*amadaraṇṇa*—Urgency or shortage of hands). His duty is to protect the village and be ready for everything in case of the demand from the State. He has to enquire into robbery and quarrel occurring in the village when an outsider came to the village and has to answer for the situation. But if robbery or decoity is done outside the village *Kāvali* (servant) will enquire into it and report the matter. In Citrakallu State *Talāris* are of *Boya* caste but in other places they are of different castes.

The *Pañcānga* man (a Brahman generally) determines the best season for the sowing of the seed and directs the cultivators what they have to do in various seasons. He performs (as a priest) all the auspicious and inauspicious rites in the village and reads the conditions of the calendar to the chief men. Thus he gets, besides his *āyam*, what are called *horahallu* and *morabaṭṭa*.

The carpenter and the smith, as they belong to 5 industrial castes, make ploughs, etc., to ryots without any charge but others pay cooly if the things are required for private purposes (that is, other than ploughing.) They have to make any number of ploughs etc. if the State demands from them. They are therefore paid *horahallu* and *morabaṭṭa* *

Sanabhogu keeps accounts in the village. He is entitled for *āyam*, besides which he gets *Jōḍi* from the *mānya* lands granted by the Circar.

* *Horahallu* seems to be a corrupt form of *horehullu* which means a bundle of corn with ears before thrashing to separate the corn. *Morabatta* may mean a sieve (ceta) of corn measured out to *Ayagandlu* at the time of harvest.

Potter is not found in every village ; there may be one or two for a *taraf*. He supplies pots to villages and is given *āyam*. He sells pots in the bazaar for which he pays *cakra* (a coin) a sort of fee to the state.

Goldsmith receives *sangoru* (half share ?) for the work he does. He has to count, arrange, etc. the coins received as tax from the people (*parakhavani*). When he has to do work for poor people (*lotakkuva*) he may demand slight profit (remuneration) according to the position of the payer. For the above duty alone he is given *horahallu* and *morabaṭṭa*.

Nidugaṇṭi looks after the (irrigating) tanks ; when sluices have to be closed (or opened) he had to dive into the water and execute it.

In the rainy season he fixes his hut on the tank bund to look after the safety of it. He determines and supplies water to the fields according to the necessity (*monasil*). If the supply of water falls short for a field in any case and if he does not explain the cause, the State punishes him. He is given *horahallu* and *morabaṭṭa* for his duties.

The above service holders are in relation to a village. Their services are hereditary. They are called *Āyagandlu* in the Carnatic (days) and *harabalavant* in the Mughal administration.

Twenty to forty villages form a *hejali*; 4 or 5 *hejalis* make one *gadi*; such *gadis* 10 to 20 form a *sīmā*.

The chief of a village is Gavudu, of a *hejali nadiga*, and of a *gadi* a *pārupatyadār*.

Accounts prepared in each village are submitted to its *hejali* where the State officer (accountant) gathering the accounts of all the villages under the *hejali* will compare them with the State accounts (at the Headquarters or in the capital) in *Aramana*. The highest officer who is in charge of *Aṭṭhavaṇa* (*Aṭṭhavana-Pārupatyadār*) declares everything to the king and carries out his orders. If a village is granted on lease (contract), the holder of it settles his affairs in the *Aṭṭhavaṇa* office.

The native estates (before the Moslem administration) followed

Lands measured by capacity of seed (e.g. a *tum*-land which has the sowing capacity of one *tum* seed, etc.) are taxed from 10 to 3 *varāhas kanṭerāya* (coin). The lands cultivated by the aid of wells (*kaviles*) are generally leased out, those by the tank water are taxed *saṅgoru* (half) or *mungoru* (one-third) produce; but the waste lands are given for cultivation with some profit to the state.

Even now *Gāvuḍus* receive sums (taxes, etc.) from the ryots as fixed by the *Aṭṭhavaṇa* office and pay them to the Circar. Whatever customs and dues exist (*Vekhanike* and *Babu*) *Naḍigērus* collect from the ryots and send them to the (central) office. *

Besides the above, the officers sent by the *Aramane* (State) and the military servants, will take their pay from the main collection and the rest after deducting charges for holy purposes would be despatched to the state. **

If any new rule or custom has to be made with reference to a *Simā* the *Aṭṭhavaṇa* office would give its opinion to the king if it is profitable to the State, would arrange for his orders to *Gadis* and *Pārupatiyadurs*.

There were numerous *Pāḷaiyagars* under the *Karnāta* kings. They issued coins bearing their own names and signs in their mints. In this (here) gold and silver will be used as coin even if they are not stamped in a mint, as they possess intrinsic value. Even if there were no *saṁsthānas* (estates) coins were issued. (For example coins of) *Ikkeri Varāha* and coins of *Citrādurgam Harpanahalli*, *Rāyadurga*, *Sode*, *Nagaram*, *Gooty Nandidurga*, etc. are current.

In *Bālāghat* (in highlands beyond the passes) there are numerous gardens in *Sirpi*, *Durgam*, *Maddigiri*, *Banavaram*, *Cennarāya patnam*, etc. they are called *Agarams*.***

* In the original the expression '*rujuvu chesi*', is translated here as 'collect' but it means 'proving the presence'—*rujuvu*—to be present at (something). Or *rujuvu* in our days means proof; then it would mean having proved the existence of the dues, etc., or fixing the amount of due etc.

** The meaning is not very clear. The original reads *vasulu Ayina taluku* (relating to the collected stuff) *asale* (original itself) *malu* (*vandalaku*—to them).

*** In South India also some places are called *agaram* near large towns, which may probably mean gardens.

Under the management (*dakṣata?*) of the State, cocoanuts, pepper and cardamoms in Nagara Estate are sent for sale to countries on lower side of the passes (i.e. to lowlands). The lands where the gardens grow are treated as wet lands (*niravari*). The lease amount is determined according to the nature of the plantation.

Various other ways by which the Circar obtains revenue :

Sangoru means that between the ryot and the state, the produce should be shared equally. No payment of taxes etc. in coin.

Mungoru means two-thirds of the produce goes to the ryot and a third to the State. But he has to pay something besides in coin.

Kapilegutta means the amount for which each *kapila* (well-water) is leased out (strictly taxed).

Deserted lands are given to the ryots on *Kāvul* without any taxes once for all for two or three years. He need not pay anything then. After they are turned cultivable, they are taxed according to the classes of the soil to which any particular land belongs.

In these highlands (Bālāghat), the villagers are classified under cultivators (*Jirayati*), taxpayers through (the labour of) somebody else, and easygoers.

Those who cultivate lands (and pay taxes) come under the first class; those who make others pay the revenues to the circar belong to the second; and those who come under neither of the above classes are *Khushbhash*. The second class of people are called *Bagir-Jirayati*; they pay a smaller amount each, which is known in the Mughul state as *manchabu* in *jamābandi* accounts.

For bazaars in town and villages, duty (*śunkam*) is paid according to the size of the village and the nature of work-manship even from smith class (*Kanasalla*).

Jōḍi and mānya-gaṇike.

Gāvuḍus and *Sanabhogis* pay tax called *jōḍi* for the *mānya* lands given to them. But in places where the following is levied, the duty on the *mānya* lands of the Brahmans and Fakirs is known as *mānya-gaṇike*. These two items are entered in *jamābandi* (Registers).

Duty (Customs, etc.) (*Sunkam*): *Sunkam* is of three kinds: 1. *sthalādāya* (duty on the articles imported or brought to the place); 2. *mārgādāya* (duty on the articles which pass through a place where it is levied). 3. *māmūlādāya* (on articles stored up or kept at the place where it is levied). In all the customs or duty offices (toll gates *Śunkarāṇṇaṭṭes*) duties are levied according to custom.

Bangle-makers, braziers have to pay duty for obtaining any articles like grass, firewood, except saltish earth (*cavutibilla*).

The articles that are imported in sea-ports (*Bandars*) for sale in the country: glass, woollen goods (*banath*) indigo, lead, nut-mug (*jājikāya*), *jāpatri*, si'k-cloths, trousers, camphor, mercury, cardamoms.

Articles coming from *nagaram* country to the Highlands (*Bālāghat*): pepper, nut, cardamoms.

From north to Bālāghat -- opium, asafoetida, cotton, shawls, musk, horses, pearls.

Articles sent out from Cintaladurga:

(Woollen blankets), nut, iron, corn, sandalwood.

Good sandalwood is available in Nagara, Durga Garadanigiri etc. and (the merchants from) Bombay purchase it for exporting it to China. Cotton from Adōni where it is plenty is sold at Kōlār, Sillagaṇṇa; dried cocoanut is sold along with its monopoly (?). Good ghee, oil, tobacco are sent out for sale in the surrounding country from Dharmavaram, Tirumani, Rācharla etc. Cotton and silk goods and thread made in Dharmavaram Tāḍapatri, Adoni, Gooty, Bellary are sold in places near Srirangapatnam with a profit of 25 per cent.

There is no fixed rate in *sunkam* (duty-customs). The contractors of the *sunkam* make every effort to get even a small amount more and take hold of the merchants by surprise and enhance the duty by a half more (lit. if a *rūka* has to be paid it is enhanced by an adage - $\frac{1}{2}$ *rūka*.* It differs in different places.

* The meaning of the whole sentence is doubtful owing to lacunae at the end of each line. It may mean "The contractors of the *sunkam* try to bring the merchants to their place by demanding (only) *adage* for a *rūka* if to be paid in other places'. This would mean canvassing the merchandise so that they may get more income from duty).

If 10 *varāhas* is charged in one place, in another 2 (12 ?) *varāhas* will be demanded. But out of such income, the contractors pay to the State only the stipulated sum and take the excess as their profit or treat the deficiency as loss.

Contract of mutton: several sellers take the sale on contract from the government by turns.

Washermen pay both for the *revu* (place where a river is forded or sea port) and the oven (for boiling the clothes); as the *revu* belongs to the Circar, it is let out on contract.

Large Furnace: (Hemmala):

In rainy season black earth is strewn over the river beds (during floods) coolies are employed to gather such black earth. A furnace for extracting iron is set up in the midst of a wood. When strong heat by coal is applied to the earth it melts down and the iron settles down. Duty is paid for selling the iron thus obtained, for gathering black earth, and for burning trees to make charcoal. The rate is on the number of furnaces and it depends upon the capacity of the furnaces. The duty is entered in the *Jamābandi* under 'furnace contract'.

Looms of kurams (makers of woollen blanket ?) and weavers are taxed. They are plenty in these parts. Amounts on loom contracts are paid according to the yield by the looms and the kinds they produce (generally) if the cloths (or thread) are sold in the place of manufacture there is (no) duty; if they are to be sent out (the purchaser) pays the *sunkam* (duty) and takes them out. The weavers sell their productions only to the bazaarmen. They pay not only sums for loom-contracts, but *sunkam* (duty) besides once a year; it is called *kaditaram*.

The costly cloths produced in Bālāghat (highlands) Silk goods in Bangalore, Gooty, Meladayituru (?) Bellāry, Rāyadurgam.

Rough cloths are produced in every place. Costly woollen blankets are produced in Citradurga and Jarimela simā; they cost from 1 *varāha* to 10 *varāhas*. Near Peddaballapura good sugar and sugarcandy are produced.

Contract is given for oil-extracting machines. As the state demands the contracted sum, it supplies land, and the mortar which

is used in extracting the oil from the seed. The Contractors are given as monopolies.

(Incomes known as) *Jātimānya* and *samayācāra*:

The circar appoints the caste leader for each caste to enquire into misconduct among the caste-men and to levy fines if it is proved. He shall enquire into adultery in his caste if a case comes up and if the couple do not agree with each other (after proving the case) the woman shall be sold to any other man of the same caste and the proceeds may go partly to the husband and the rest to the caste leader. Besides this if any festivals occur in the houses of *Dasalis* the leaders would be invited to mess there and they would demand and get some sum known as 'Circar tāmbūlam' (that is sum given along with betal-leaves and nuts at the time of granting gifts). If the host does not or cannot meet his demand and the leader goes away none should go to his (host's) house (for meals). Except the mirasiman (the man who holds the right, i.e. the leader) any other man found going to his house will be punished.

The *maḍige* (of shoe-maker caste) in some places pays 1000 to 2000 *varāhas* to the Circar. What he pays is called *Jātimānya*. His income is large. He gets:

1. *Horahallu*
2. *Morabaṭṭa*.
3. *Nijāyam*
4. *Koltamigulu* (whatever remains after measuring the grain-remnants.)
5. Cooly or wages for carrying (the crop to be thrashed or grain to the owner's or the State's room).
6. *Kalva-jinjalū* (grain for channels) for supplying ropes, etc., to the owners of gardens.

The amount of *gutta* (contract or lease) is fixed according to the place (village). As his income is large, presents are given (to the Circar officials) at the time of fixing *guttas*, but if any *maḍige* cannot pay (the presents?) the management of his incomes would be taken up by the Circar who would take half of it and give him the other half. They ought to do all the State service but they now

get it done by the *bara-balavant*. No other *ayagadu* gets so much income as he gets. In some places he enjoys *mānya* lands for which *jōḍi* is paid by him.

Salt pans: As the (saltish) earth is brought from the Circar lands for salt pans *gutta* (duty) is paid to the Circar.

Hullu-banni (income from pasture).

Gutta (contract of duty) on the pasture lands is demanded for allowing sheep, cattle to graze on it. Contract is given for each *gadi* as a whole and the contractor receives the duty for all pasture lands within his limits (*gadi*).

Kāvali gutta.

Koṇḍa gutta (hill-contract).

A contractor receives duty on good strong (fire ?) wood taken from a forest and pays a portion to the Circar. The contract of the Citradurga hill is given for 1000 *varāhas*. Contracts of fruits, betal leaf, ganja, tammak are given as monopolies. The contractors purchase the articles at a low price and sell it at a high price for their profit.

Shroff-contract (*gutta*)—Shroffs pay duty to the Circar.

Jarkhuri (?) contract (hangman duty)—This caste is entrusted with hanging a man if the State orders. They cut the heads (of the culprits) off. They are given in *māla* houses a *ruka* for a year in each houses. Hence they pay duty to the Circar.

Sivaaya zama (excess income as duty)—When the State imposes penal charges on a village, as they do not come in the regular *jamābandi* registers, they are entered as excess income (income *outside* the regular entries. *Sivaya*).

According to Jamabandi, kist (tax, etc.) will be collected and under the orders of the state pay of the military and accounts establishments will be deducted. The remaining amount would be committed to the State (Huzur) treasury. If any arrears fell in a certain year, they would be collected the next year as arrears.

Sadravari (incidental expenses as for ink, pens, lamps. etc.) met by the ryots in the days of Vijayanagar kingdom was deducted

from the government collection and thus redemption of the expense was granted but in the days of the Sultans and now as well, the amount is not paid by the State but the deficiency would be noted and in the next year it is demanded as arrears. If the ryots do not pay their property will be attached.

But the expense met in the execution of repairs to the tanks under the orders of the State will be paid in the form of deduction from the amount of revenue collection.

Various ways of increasing the State revenues in a reasonable manner in the past and the present:

1. If those ryots who have only one yoke (two oxen) are supplied with an advance of money and waste lands to bring them under cultivation, the heads of administration will increase the revenues in a few years.

2. Owing to the irrigation tanks being under perpetual repairs or no repairs at all, the lands cultivated with their aid have been abandoned and have become desolate. If the tanks are properly repaired and water supply maintained regularly more lands would be brought under cultivation and the revenues shall increase.

3. People in other taluks suffer from want of proper administration and if leases are granted to them through their relatives who reside in our State, they would come and settle here. By paying them advance of sums they can cultivate waste lands. If no taxes are levied from them in the beginning, when they finally settle they can pay taxes like others. Thus the *Circar* can increase its income.

4. If the *Circar*, being at the head of a large territory ascertain where any articles are sold at a high price and improve their production where they are cheaply grown the State can gain much.

5. If the merchants and large *Sowcars* (bankers) are granted lease (monopoly) which if properly maintained they can settle in the bazaars and export and import goods by all means. This will yield customs revenue and taxes on the bazaars to a small extent.

5. If the *Circar* can undertake trade, they have oxen at their disposal to carry articles. They get grain (as taxes) to their share which can be sold at a single place or at places where they are dear. As the *Circar* does not pay customs duty and can exercise

their power to sell their products before other merchants can bring their articles for sale, this course will lead to unbounded profit.*

Before the Vijayanagar Government the country abounded in forests. Those kings tried all the above means and raised their revenues in a just manner. Their income increased to such an extent as they could maintain lakhs of servants and (standing) army and could construct temples, *pagōḍas*, fortresses and tanks besides a deposit in the Treasury of millions of money.

In those days ryots (here and there) constructed such fortresses which work cannot be done by kings in these days. Till now the subjects in States (*samasthānas*) are happy; the country yields money. If the country is taken up under government cultivation (*amani*) after deducting taxes and expenses, the Circar cannot derive much profit, (in some cases even taxes cannot be met with the produce). The reason is that the ryots know more than the Circar of the secrets of the country (and soil).

When the Vijayanagar kingdom increased in prosperity the four Sultans of the Deccan joined together and in the course of the battle at Rākṣasatangeḍa (Talikōṭa) on the bank of the Kṛṣṇā, Rāmarāya was killed by Ali Ādilshah who was moving with him in friendly terms in Ś. 1486, *Raktākṣī*. The Sultans occupied all the country north of the Tungabhadra. Some time afterwards Ranadulla Khan captured Sirpi and Penugoṇḍa granting Kundurpi to the son-in-law of Venkaṭapatināyudu. He formed Sira as a separate *subah* (a large division) and maintained large estates under *Pālayagārs*.

The officers appointed for administration in those days are:

In Bijapur Jayasulla Ajadin held highest office as *Ser Desmukhu Vazarat* (minister). After him Ranadulla Khan came to power; (he was called) Ser Deshmukhu Ajijalu Khada *alias* Bādusha Khan Subazar.† It means *Kotwāli* (Police Administrator). Further he had an office called Muluk nan Tasukhir (police officer). When this tract

* This aspect of State commerce is not commendable in case of political states as we find in modern days. It was good for old Commercial governments.

† This title as stated here as *alias* is doubtful. The word translated as *alias* here is *vurdhu* in the original which was probably an error for *uruf* or *urfu* (in Telugu script).

came under Bijapur he sent *Dēsmukhs* to Amani (government) taluks. Then the (revenue) officials were:

1. *Desakulkarani* alias *Dēsmukh*, alias *Sar Nadagaud*, (2) *Dēspāṇḍe*, (3) *Muzmunandar*, (4) *Kangōyi* and (5) *Kulkarani*.

The above are the Muslim names. *Mirāsīdārs* were like those in their (?) country formerly.

Dēsmukh supervises the work of a *Patel*.

Dēspāṇḍe examines into the accounts of the *karaṇam*.

Kanugōyi keeps and informs all the customs and usages of the past, present and next year (in revenue administration (?)).

These names introduced by the Sultans of Bijapūr and Gōlkoṇḍa were used in Amani parganas of Sira also. They are not brought in use in Mysore, Rāyadurga, Nagaram, Durgam etc. even to this day.

When Sham-in-sha Alamgir invaded the Deccan and invested Bijapur, the Palegars (assuming independence) began oppression of subjects. Podile Lingappa and Ambaji Nārāyaṇa came to these parts as Mazumdars in behalf of Akkanna and Madanna, Ministers of Tanesha of Gōlkoṇḍa. They brought order to the country by their military aid. But Tanesha (on whose behalf they came) lost his place and his agents ran away in several places. New appointments were made as *Dēspāṇḍe*, *Dēsmukhi*, *Kangōyi*. Nevertheless Ambaji was retained in service and made Hazur(?) *Mansabdar* (*inayat*). Later on owing to his goodness he was granted on his request office of *Dēspāṇḍe* for Penugōṇḍa in 1085 Fasli.

Then Alamgir conquered Bijapūr, Gōlkoṇḍa and halted at Aurangabad. He had two gumastas (clerk, known as Cinta Cimana and Rudro Cimana and to the latter he granted the office of Kangōyi for the sirasubhah in 1093 Fasli. Alamgir died in 1111 A.H., 1106 Fasli, S.S. 1618, *Dhatu* year.

Then there was dissension among his sons Ahmad Shah, Kam Bhaksh and Bahadur Shah. The first two of the above granted Cinta Cimana the Desamukhi power on Sira Subhah. Khasim Khan retained him for the defence of the country and followed Kambaksh Padushah to Arcot side to secure allegiance of low country (Payanghat). Meanwhile Bahadur Shah escaped from prison and killing Ahmad Shah and Kambhaksh obtained the whole country. Sāmarāya the son of Cintacimana was the *Dēsmukh* of Sira subhah.

Since then these people being relatives of Penugoṇḍa people they are till this day helping each other.

In those days Abdul Husain Fir Mohammad the *Dēsmukh* of Penugoṇḍa granted among the *Amani* (state) taluks this tract (*sīmā*) to Ser Maḥammad on a lease (*izara*) he executed survey in *Amani Parganas* to define correctly the bounderies of villages etc. The details are :

For dry lands (*Khuski* or *Bedil*?)

A rope of 22 cubits called a *gada* was used . 6 x 5 *gadas* (E. to W. and N. to S. respectively made one *kudu* (?) one *kunta* is 22 cubits square — 484 sq. cubits.

30 *kuntas* form one *kudu*, i.e. 14520 sq. cubits.

For wet lands — (*Tari*, *niravari*)

A *gada* is of 18 cubits. 18 cubits square is one *kunta*. 6x5 *kuntas* measure 9720 sq. cubits. Each *kunta* is 324 sq. cubits.

This measurement was in use in *amani* taluks.

Ser Maḥammad was a stalwart big man and his cubit is $1\frac{1}{2}$ times of other cubits.

The fields are classed as 1st, 2nd and 3rd rates. The following are grown in wet fields. Sugarcane, paddy, maize, turmeric, omam, *kotimiri*, *sopu*, onions, garlic, chillies, wheat, Bengal gram, betal-nut betal leaf.

In dry fields: Millet (*ragulu*), korralu, wheat, sesamum, black gram, *Chamalu*, oilseeds, horse gram, *kusumas*, maize, sajjas, green gram. The fields are of black soil.

In the first rate soil there are about 1500 trees of nut in a *tum* land and for each tree $\frac{1}{4}$, $\frac{1}{2}$ or $\frac{3}{8}$ *rūka* is paid. Betal leaf is grown on small furrows each of which pays $\frac{1}{4}$, $\frac{1}{2}$, or $\frac{3}{4}$ *rūka*. In each furrow (*kaluva*) the creepers are fixed in earth in pits (*guntala*). It is of various kinds of modes (?).

When this country passed into the hands of Haider he left the estates in the hands of the *Pālaiyagārs* and tried all means to increase the revenue. The *Pālaiyagārs* besides paying the enhanced rates of taxes had to do personal service to Haider.

As Tippu was not pleased with the old methods of revenue divisions, everything was newly organised in to *tukudis*, each of which

yielded about 5000 *varāhas* (revenues) over each of which 1 Amuldar, Sirasdars and clerks, under them Tarafdars, who had under them 6 *Aṭṭhavaṇa* peons (Revenue or Accountant's servants), 6 copyists (hastan taram), 1 shepherd (golla), 1 shroff, one clerk (munshi). An office (*kaceri*) was instituted for 20 or 30 *tukidīs* like these. Senior and Junior *Asafdars*, *Sirastādars* (junior and senior), 5 *sirasta* clerks 40 revenue peons (*Aṭṭhavaṇa* ban *trotulu*), 1 shroff, 1 munshi (copyist ?), one mastial torch bearer, 1 *sirastādar* for Persian and clerks to him were all appointed and thus new system was introduced.

In the days of the Vijayanagar rule (*Karnāṭaka*) the *Nēḍigerus* were not given payments. He was a lease holder; when he got great profits, he gave a share to the State otherwise retained the yielding for himself. Now the custom-officer was given (by *Nēḍigeru* ?) *vār* 2, 3 or 4 if available in *amani* (state accounts!) *Aṭṭhavaṇa* peon gets from 6 to 10 *rūkas* of *Durgi* designation, *Pārupatyadar* and *Amuldar*, are paid each month 10, *Gumasta* (clerk) 2, *Sirasta* 5 *varāhas* according to *munasib* (amount of work).

Office of the Tukidi (—Division).

Amuldar is paid 10 (var), *Sirastādar* var. 5, *Gumāsta* (clerk) 2 var *Munshi* (copyist) 2 var., *Golla* 8 *rūkas*, *Shroff* 8 *rūkas* *Aṭṭhavaṇa* peon (*Peda*) 6 ruk., Excise heads are lease holders and are not paid.

Office of the Senior Asafdar:

Asaf gets 50 var. to 60; *Sirasta* 25 to 30; *Clerks* 6 to 7; *Munshi* 8; *Aṭṭhavaṇa Tambarbardar* (?) 1½; *Golla* 2; *Shroff* 2; *Khaji* 5 *vār*.

Khaji is in charge of a masjid and settles all disputes (*Pancayati*); if he does not attend *namaz* (prayer) on Saturdays he would be found fault with (*Gunāha*).

During Tippu's reign orders pass from the Sultan to *Asaf*, from *Asaf* to *Amils*, from *Amils* to *Taraḥs*, thence to *ryots*.

During Tippu's days and even now, letters or petitions are written in Kannada and given to *Taraf* who sends them to *Amals*. He translates it into Hindi (Urdu or Persian) (and with the original submits to higher authorities).

In Tippu's days more Persian was used and imported (into official) correspondence. In the days of Alamgir and of Shivaji and Ekoji.

Mahratti came into use. But in the days of Rājas, Kannada was used for revenue and military accounts but correspondence to the (Imperial or Central) office was in Hindi.

In the Samsthāna days in highlands (Bālāghat) the chiefs were using or issuing their own coins (minted with *mudrā*); but under Tippu all revenues received in any coin will be entered in the registers in *Kanterai* coinage according to the exchange rates. But in *nagaram sīma ekkeri* coins are entered in accounts.

Formerly all accounts etc., were written on *Kaditala** or palm leaves. No paper was used before the Muslims who introduced it; the vernacular *kāgita* is derived from *kāgaz* (Persian)

All cases of law were discussed by the King according to Vignānēśvara. Disputes were (referred to and) decided by a *Panchayat*, which is a Sanskrit word. If a wrong decision was given the sin goes to Panchayatidars.

State affairs are treated of herein briefly.

1802 A. D. The English translation was made in April and submitted to Col. Mackenzie.

11a. *Production of Iron and Steel :*

The stones called Kanekallu may be gathered. In a furnace of conic shape, one layer of sand, 10 times the stones and one layer of coal are spread one upon another and the wind blown through two leather bags underneath the furnace. After 6 hours' hard blasting the stones melt and the metal of iron settles down or oozes out through two small holes previously made. The hot metal is taken out and hammered by 3 or 4 hammers. Plates or rods are obtained. They are sold at 2 or 3 for a *varāha* in these parts. A crucible is specially prepared by softening black earth and the iron sheets or rods are cut in convenient sizes and placed in the crucible over which the pieces of Tangedu wood are spread over it again *tindratiga* a creeper is cut and set on. In a large furnace 53 of such crucibles can be heated at a time. They are placed in furnace by spreading coal between each layer of crucibles. In 9 hours, that is when the whole presents a white hot appearance, some water is sprinkled over

* It means probably, a kind of canvas pasted upon a board several of which by folding can form a book, written with a slate pencil. The writing vanishes with effort only.

it and the crucibles taken out and water is sprinkled again over them; they, when broken yield fine steel (out of 5, 4) crucibles produce steel. 100 pieces are sold at 5 *var*, of Pulidurgi coin.

Pieces of iron which did not become steel should be treated in the same manner a second time and it becomes steel. The pieces are cut according to *varāhas* (so that they may not be cut again in selling). 100 pieces weigh 3 maunds.

11b. *Kaifiat of Hindupūr taluk:*

There was khilla (fort) at Hindupūr till the year *Vikāri* when it was obtained by Haider. Jagankōṭa Kṛṣṇappa, an *amildar* over 8 villages—(Koḍikoṇḍa, etc.) found this place as centre through which articles of trade passed. With permission from his government he founded a bazaar (*peta*) and the bazaar-men (merchants) were exempted from all duties for three years.

In the year *Plavanga* Tippu on his way to Adōni encamped at Lēpākṣī 6 miles east of Hindupur. *Amildar* Rangappa reported to him that if he himself granted the merchants concession deeds, merchants would settle in the *peta* which was partly decaying. Tippu did so granting redemption of all duties for 3 years. Thus various tradesmen and the men of industry (*kasab*) were induced to settle. Though the taxes from the bazaars were small, the customs duties on goods that passed through brought much. It was called Sultanpet for some years.

The distances from Hindupur to various important towns near it are given.

(Left Out).

Merchants buy pepper and nut in Hammankattu. One maund (48 *Kacca seers*, each seer-22 Rs. wgt.) is bought for *Ikkēri varāha* (10 *gatti rūkas*) the price varying from 8 to 15 *rūkas*. An ox could carry 8 mds. The merchants pay at the purchasing place Re. 1 for a md. as duty, and at every place (above named) they pay from 1/2 to 2 *rūkas*. So that the total duty amounts to 1½ rupees for an ox-old. They sell it to their customers at Wallajah for double the price they paid in purchase. Nut is of two qualities and is sold with a small profit. This year a *maund* is sold at 2 *varāhas* at Walajah. If there is not much demand they reduce the prices. If they have to sell necessarily the article they allow (pay) 10 *var* for 100 (mds. or bags) and sell the thing at 2 *varāhas kantheraya* if the purchase price were 1 *var*.

Cotton passes through this town from Adōni to Kolar, Sirlagadda, Tumkur. Dry cocoanut passes through this place from Gubbi Taluk to Dharmavaram, Cuddapah Siddhavatam.

The duty in Gubbi taluk where it is purchased is 3 to 4 *rūkas* at this place 6 to 8 *rūkas* at Cuddapah 10 to 12 *rūkas*. Cloths come from Dharmavaram, Adōni, Bellary and what remains after sale here is sent to Patnam, etc. (Patnam — Seringapatnam).

Duty on a bag (*naga*) of cloths is 5 *rūkas* (*hasil*) and *mārgadāya* 3 *ruks*.

Ghee, oil, tobacco arrive from Dharmavaram, Tirumani, Racharla and duty charged on a maund of each respectively is 10 to 12 *ruks*., 3, 4 to 5 and on lamp oil it is 6 *ruks*.

Merchants of Nagaram sell their things at Walajah and purchase there silk cloths (*tapta*), woollen, indigo, camphor, lead, copper, zinc, cloves, nutmeg, *japatri* and sell these things at cent per cent profit wherever they are dear.

The income from duty (*mārgadāya*) at the Hindupura Ghat ranges from 1 to 4 thousands (*varāhas*). The merchants choose a route where they have to pay less duty. For in custom gates less rates are demanded expecting least profits. As merchants follow the cheapest route, the duty rate falls through day by day.

Survey measurement in Koḍikoṇḍa sīmā.*

From the days of Isaf Shah, *Sar Dēsmukhi*, *Sardēsapāṇḍya* etc., were appointed over taluks. Head of the taluk (ministry) was called *Sardēsmukh* Jaisulla Ajdin vekan. †

His son was Ibrahim Adil Shah and his son Mahammad Adil. Then Ali Adil. Jaisulla Ajdin Kakan continued for three (above) generations. He had under him 5000 sowcars. After him this territory was included in Bijapura (Taluk). *Sardēsmukh* was Abdul Khan Dakhani. He had power to minting mulka-tasikir and was *Padusha Khas bazaar* (both offices may mean Police powers and Sultan's personal defence?). In his days his *gumasta* Ser Ali Khan came to these parts in behalf *Dēsamukhis* and *Sardēsamukhis* Since then the

* Nothing was written under this heading.

† The original is not clear here; the translation here is only according to the context.

Muslem official terms came to use in this country; *Dēsamukhi*, *Dēsaku'karani*, *Sar Nadagauda*, *Dēsapāṇḍya*, *Mazumdar*, *Kangōyi* and *Kulkarani*.

Dēsamukh examines the Patel's accounts, Dēsapāṇḍya, the *Karanam's* accounts. Kangoyi is an authority on the past, present and future customs of the ryots (in administration).

This official administration continued in the Subhas of Sira. *Ser Mahammad*, a descendant of *Sardēsamukh Mustafa Khan* (under *Asaf Jaha*) was appointed 60 years ago as *Dēsamukh* of Penugōṇḍa. He made a survey of land and fixed stones with his symbol at the boundaries of dry and wet lands, which continue till today.

Details as supplied by Sanabhogu Venkaṭakṛṣṇayya Bhāskarayya :

In dry land a *gada* of 22 cubits is measured 6 into 5 the oblong portion forms a *tum* land. 30 *kuntas* (1 *tum*) measure 14520 sq. cubits. The lands are classified into 1st 2nd and 3rd rates. They are given on lease as follows whatever is grown on them :

Wet lands - rates (*okkalam*)

Grain 4 to 5 *var*.

(First rate)

Millet (*ragulu*) - 4 to 3.

(Second rate)

Maize, Wheat, Bengal gram - 3, 2 or 1 *var*.

(Third rate.)

The currency chiefly was *chakra* in this *simā* which was equal to ten gold *rūkas* (*aparanji* — purest gold). These 10 *rūkas* were equal to 8 *rūkas* of Kantheraya, as the latter was superior in quality of gold though less in weight.

It weighed one *addaga* and ten of them were exchanged for a *chakra*. Kantheraya came into use in the later days of Haider. These *aparanji rūkas* were minted by the Rajas of Penugōṇḍa which bore the stamp of Penugōṇḍa *Sōmēśvara* (God). Recently, in the Mughal regime Persian was substituted.

Under Tippu - 64 x 48 yards (*Gajālu*) that is 3072 sq. yds. made a *tum* land. Though it was not current in this *sīmā*, it was in force in other places. When lands were given on lease here appropriate estimate was made.

Hindupur was an important trading centre and several articles of merchandise in which the people of this place traded are given, as also the weights and measures obtaining in Koḍikonḍa taluq.

WILSON, pp. 459-60.

TAYLOR, III, p. 569.

Nos. 64, 65 66 and 67 are reports of journeys of Nārain Rao and Ānanda Rao.

No. 68 deals with Inscriptions.

No. 69 is again a report of journey of Nārain Rao and Ānanda Rao.

When Tippu came to power he demolished the fortifications raised by Maikappa Nāyak and continued what his father laid foundation for. In two years he finished the repairs and reconstruction. In the year *Virōdhikrit* when the Parangis (French ?) invaded the Sultan's territory the two women wrested from the Sultan Kurugōḍu Tekkalikōṭṭa and all the country except the town Ballary. They were fighting with Gaffar Khan. Meanwhile the Company made peace with Tippu and handed over this country to Nizam Ali Khan which continued under the Moghuls till the year *Raudri* and was finally transferred to the British.

In early days there were ten bastions (*burusu*) to the fortress. Haider Ali remodelled it by laying afresh three enclosures and constructed a moat around the hill. Under him batteries were placed in the bazaar and around the fortress. In the time of Tippu there was a large (military) store.

LOCAL HISTORY AND BIOGRAPHY

MANUSCRIPT No. 167

WILSON, pp. 268-9, No: II

TAYLOR, III, p. 475, No. 523 (No. 18 C. M. 310)

SHELF Nos. 14-8-28 (Palm leaf) D. 540.

14-4-25 (Paper Copy).

Rāmarājaviṇṇayam or Narapatiṇṇayam

This is a historical poem by Surayya's son Venkayya, the Court Poet of Kodanda Rāmarāja whose genealogy and achievements form the subject-matter of the poem. The exact date of the poem and his patron is not known but it must be stated that the patron Kodanda Rama has been wrongly identified with Aliya Rāma Rāja by the Editor, Oppert (published by V. Ramaswamy Sastrulu and Sons). The historical portions of the poem quoted in extenso in the *Sources of Vijayanagar* (Edited by Dr. S. K. Iyengar, Published by the University of Madras).

MANUSCRIPT No. 168

The Velugōṭivāri Vamśāvali (verse & prose)

WILSON, p. 274, No. X.

TAYLOR, III, p. 476, 532 (No. 32 C. M. 320).

SHELF No. 15-4-3.

Descriptive Cat. of Tel. Mss no. 2647.

Published in the Madras University Historical Series by
Dr. N. Venkataramanayya.

Tiruchināpalli Pūrvōttaram alias Tanjāvūridorala Carita (Folios 41)

WILSON, p. 276, No. XIII.

TAYLOR, III, p. 176, No. 557 (No. 122. C.M. 325).

SHELF No. 13—7—13 (D. 2613).

N.B. This manuscript contains an account of the *Nāyaks* of Madura (also Trichinopoly) and Tanjore. There is another manuscript (pa'm leaf) entitled *Trichināpallirājacaritra* by Wilson, p. 277 (Ms. No. 11.4.10: Old Nos. 886, 123 and C.M. 327) which is also called 'the *Biruda* of the *Toṇḍaiman Pālaiyagār*', containing an account of the genealogy and achievements of *Raghunātha Toṇḍaiman*. *Pālaiyagār* of Navasalapura, who was in the service of *Vijayaraghunātharāja*, the *Nāyak* ruler of Tanjore.

N.B. The matter up to Folio 8 of the MS. is published with English translation in *Sources of Vijayanagara History* Vol. I (S. K. Aiyengar), pp. 319-36. However, there are slight differences in the wording of the account and details in the present MS. which is also abridged in certain portions and elaborate in other parts. The variations are noted here.

Vijayarāghava Nāyaka, son of *Raghunātha Nāyaka*, the patron of the *Vijayavilāsam* is stated in this MS. to have had as his Prime Minister and *Dalakartā* *Gōvinda Dīkṣita*, while in the extract published in the Sources, it is stated that *Gōvinda Dīkṣita*, was the Prime Minister of *Acyutappa Nāyaka*, father of *Raghunātha*, the patron of the *Vijayavilāsam*.

It is stated of *Vijayarāghava Nāyaka* that he maintained the feeding of Brahmins undisturbed even in times of great want.

(The matter from folio 8-b to folio 39-a is summarised in the Sources, pp. 325-7. The Telugu extract of this portion is not published in the SOURCES. Some details not noted in the summary in the SOURCES are noted here.

Venkaṭakṣṇappa Nāyudu the commander of the troops of Cokkanātha Nāyaka had the *birudas Sangarakiriti* and *Savyasāci* which had been conferred on him by his master.

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Alagiri is stated to be the son of the nurse of Rājā Cokkanātha Nāyaka of Tanjore and not 'his foster brother' as stated in the SOURCES, p. 325. Alagiri was made (appointed) the *Sardar* of the entire Tanjore-sīmā and Pulanniyamkōṭa (?) with orders to rule the country maintaining in tact all the *dēvadāyas* and *Brahmadāyas* the army and all civil servants and remit to the Treasury at Trichinopoly the balance after these expenses were met out of the income of the sīmā.

The Sultan of Bijapur, to whose court Rāyasam Venkaṇṇa and the boy prince of Tanjore went for aid was called Sikandar Padshah. The Sultan promised to help them to get back the throne of Tanjore for Sengamaladāsa.

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Alagiri assumed independent powers and began to affect independent status in his communications to the Nāyak of Trichinopoly. The Nāyaka of Trichinopoly began to doubt if Alagiri had not fallen a prey to the machinations and intrigues of his officials who wished to create ill feeling between them. Accordingly Cokkanātha Nāyaka wrote a friendly letter to Alagiri asking him if he changed the tone of his communications on his own initiative or whether he was influenced by the ministers around. To this Alagiri, who was still under the influence of his ministers, replied stating that there could be no difference in the status of the ruler of Tanjore and the ruler of Trichinopoly and that he was only acting in the manner of the previous rulers of Tanjore. The Nāyak of Trichinopoly, thereupon, realising that his erstwhile friend and playmate had really turned hostile, made preparations for subduing him.

In the meantime the Sultan of Bijapūr was preparing to send the promised aid to Sengamaladās. At his court there was his Vazir, Sahaji, who had four sons. Of these four, the first son was in charge of the district of Poona, the second son was holding the *Jagir* of Bengaluru, and the third son the *Jagir* of Senji. The last son Ekōji was staying with his father at Bijapūr. The Padshah now despatched Ekōji to Tanjore, placing him at the head of 12,000 horse and a strong infantry force, and instructing him to establish Sengamaladās on the Tanjore throne after conquering it from the enemies. The Padshah presented Sengamaladās with an elephant and howdah, four horses and

a palanquin which he was to use on the day of his triumphant entry into Tanjore.

Ekōji, followed by Sengamaladās and Venkaṇṇa reached Bengaluru the seat of his brother. After staying at Bengaluru for one full month he started again, reached Senji, the seat of another of his brother. At Senji he gathered some more troops and with this large force proceeded to Kumbakōṇam where he lay encamped in the vicinity of the city. He demanded that the entire *sīmā* should be handed over to Sengamaladās and threatened to take the city by force. Alagiri, having come to know of the advance of Sengamaladas, gathered a strong force of 10,000 soldiers and 10 cannon and took his stand at Ayyampēta from where he was attacked by the forces of Ekōji.

(*Vide Sources*, p. 326 for continuation of the account).

After his coronation, Sengamaladās paid substantial amounts to Ekōji and his men as remuneration for their services. He paid to Ekōji one lakh of *varāhas* and other suitable presents of cloth and ornaments, etc. four elephants, 8 horses dressed in silver and gold ornaments etc., worth one lakh of *varāhas* were presented to the sardars who accompanied Ekōji. Further Ekōji was given as *inām* (present) 15 lakhs of rupees and his dewan Peshwa was presented according to promise, with two lakhs of rupees. Two other generals of Ekōji, Khan and Syed Sahib were each presented with one lakh of rupees. A *Nazar* inclusive of tribute of twenty lakhs of rupees was paid to the Pādshah of Bijapūr and a further sum of five lakhs was also paid to the Pādshah for expenses of Durbar (?). Besides all these payments, the actual expenses of the entire expedition from the day it started from Bijapūr to the day it was concluded were due from Sengamaladās, who in payment of these dues assigned the revenues of the three *subahs* of Kumbakōṇam Mannārkkōyil and Pāpanāsām. Ekōji was asked to collect these revenues till the amounts due to him were realised, till which time the three *subahs* were mortgaged to him.

After escorting Ekōji and his troops back as far as Ayyampēta. Sengamaladās returned to Tanjore. Ekōji disbanded the contingents brought from Poona and Senji and keeping with himself 6000 horse and 12000 men despatched the rest of the Padshah's troops back to Bijapūr. He wrote letters to the Padshah and to his father intimating them that he would continue to stay at Kumbakōṇam till the collection of arrears was over.

Acting on the advice of his nurse, the Nāyaka of Tanjore Sengamaladās, who was yet a boy of 14 years appointed the rich merchant of Nāgapatam who had protected him in his childhood as his minister and commander-in-chief, a post to which Rāyasam Venkaṇṇa himself aspired.

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Sengamaladās fled to Ariyalūr the Pālaiyagār of which place Ranggappa Maḷavarāyan received him with all honour and took him under protection. Venkaṇṇa informed Ekōji of the flight of Sengamaladās from the fort and Ekōji thereupon entered the fort without any opposition. The gate through which they triumphantly entered the fort came to be known as *Fateh-Darwaza* from that date.

After establishing himself at Tanjore, Ekōji with the help of Venkaṇṇa, who had intimate knowledge of the country subdued the surrounding chiefs, viz., the *Nāṭṭuvars*, *Pālaiyagars*, etc. and collected tributes from them. He reconquered the territory belonging to Tanjore (?) that had been annexed by the Sētupati and established strong garrisons therein. After thus establishing order in the country, Ekōji ruled from Tanjore.

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Venkaṇṇa fled to Trichinopoly where he was for a time kept under restraint by the Nāyaka of the place but was later set free. The kingdom of Tanjore thus passed under the rule of the Mahrāttas under Ekōji who was succeeded in order by Sahaji, Tukkaḷim Sarabhoji, Kattraju Pratāpa Singh, Tuljāji, Amarasing and Sarabhōji Rāja.

Sengamaladās left a son, Vijayarāghava Nāyudu, whose son Vijaya Mannārappa Nāyudu went to Triśirapura and sought refuge under the Nāyaka ruler of the place viz., Vijayaranga Chokkanātha Nāyaka, grandson of Rājā Cokkanātha Nāyaka. He gave his sister in marriage to him and obtained a *jāgīr* from him. Soon after the fall of the (Nāyak dynasty of) Trichinopoly, Vijayarāghava Nāyaka repaired to the court of the Mysore ruler Kṛṣṇadēva Uḍaiyār who granted him the Amaraḡonḍi-sīmā as *jāgīr*. He continued to enjoy the *jāgīr* in the time of Bahadur and for some time during the regime of Tipṭu. When the *jāgīr* was confiscated to the state by the ruler of Mysore, and when Vijaya Mannārappa died, his brothers and son Bangāru Sāmi Nāyaka moved to Toṇḍaimān-sīmā. While they were in the sīmā of the Toṇḍaimān, the king of Khaṇḍi (the predecessor of the present,

rājā of Khaṇḍi) offered to marry the two daughters of Vijaya Mannārappa. Accordingly, the marriage was celebrated at Khaṇḍi and Vijayarāghava Nāyaka the younger brother of Vijaya Mannārappa who had gone to Khaṇḍi stayed at Khaṇḍi with his nieces and was maintaining himself on the *jāgir* granted to him by the Rājā of Khaṇḍi. In course of time the Rājā of Khaṇḍi died as also his two queens. Vijayarāghava Nāyaka also died.

Bangāru Sāmi Nāyaḍu the son of Mannārappa Nāyaḍu, is now living at Jambukēśvaram-Koṇḍayampēṭa.

Toṇḍamān Pālaiyagār Birudas or *The Genealogy of the Toṇḍaman Chief Rājā Raghunātha Toṇḍaimān* or *Trichināpaḷirajacharitra* (according to Wilson). (16 Folios).

WILSON, p. 277, No. XIV.

TAYLOR, III, pp. 174-5, No. 886 (123 C.M. 327)

SHELF No. 11 — 4 - 10.

The Genealogy of the Toṇḍaimān chief Rāya Raghunātha of the Kōṭikula :

The genealogy and the achievements of Raghunātha and his ancestors of the Toṇḍaimān family are described in Telugu verses composed in Sisa metre.*

After giving a legendary genealogy of Raghunātha Bhūpāla of the Kotikula the manuscript says that Rayaprabhu in the time of Srīrangarāya caught the State elephant which had gone into rut and was causing great havoc. For this act of bravery king Śrīrangarāya was pleased to bestow upon him many honours and presents. The honours were the privilege of holding or enjoying the paraphernalia, such as :

Green *Pavadas* silver andala (palanquin) gandaperdara, velupavadaṣ of five colours, Bhūcakra umbrella, horse with Boddu ghanta (bell), drum carried by elephant, dhavala sankhus, flag marked with emblems garuda, lion and Hanumanta. Company songsters double musical instruments, musical instruments bearing the name of Surya and Candra, privilege of maintaining an incense-burner(?), rosewater sprinkler (?) horse decorated with the black tassals made of the hair of the cow of Tartray makarā-bajjies, an umbrella of four colours sword, crest decorated with flowers of emerald (?), pearl-tassel, small drum capable of producing terrific sound, palanquin with *simhalalāṭa* elephant with howdah, torches gold and silver, a *pādasara* made of links of gold, torches made of silver carried during the day, fly-whisks, *nāṭyaśālā* (theatre hall), filled with the women taken from the enemy *jantabhatlu* (double minstrels ?) *prauḍha-satkavikriti* (privilege of having a book dedicated to him or composed in his praise.).

* This work has been published by the Telugu Academy (Cocanada), Vol. II, pp. 304 ff.

He had four sons Raghunātha Nripati, Namana, Paccha, and Perama. They were invited to the court of Vijayarāghava of Tanjore and greatly honoured by the Nāyaka ruler who engaged them in his service as commander of the forces(?). In course of time Raghunātha acquired prestige as a great fighter and hunter and Vijayarāghava was pleased to present him through his son who was *Pattadhikāri* with (1) *Padaka* set with *Sriramamada*, (2) a sword named *Ramabānam*, (3) horses, elephants, etc.

Raghunātha served his master for some time but when the latter became convert to the Vaiṣṇava creed he left his service and having captured a *palem* in the neighbourhood, he was ruling his own estate. He was received with honours by the Senior Sētupati who engaged him in his service. Raghunātha while in service under the Sētupati put down the rebellious Pālayagārs and the Tēvanmārs (Maravars) who were causing trouble to the Sētupati and made arrangements for maintaining order.

On one occasion Raghunātha fought with an elephant that was running amok in the streets and brought it under control.

About this time, Ranga Kṛṣṇa Muddula Vīra Narapati who was conducting a campaign against the southern districts of his kingdom wanted to reduce the forts of Nagiri and Nāgalāpuram; his troops had to give up the enterprise, as they could not subdue them. Hearing about the prowess of Raghunātha he invited him with a view to engage him for the capture of the Nāgalāpuram fort. Raghunātha went to his court and was received with all honours. The king bestowed upon him a *rājya* yielding 6 lakhs of revenue as *kanachi*. He was made the commander of 12,000 Musketeers and a thousand Kaijitam forces (?)-/ and five hundred horse. He set upon the task of conducting the king's southern campaigns.

Raghunātha started at the head of a large army towards the southern dominions and at first took the Nāgalāpuram fort. He put down the Pālayagars (1) Vanniya, (2) Puliyattēvan, (3) Cinna Nanjattēvan, (4) Yattappanāyaka, (5) Kaṭṭe Bommu (6) Kaminedu, (7) Ghantama Nāyaka, (8) Tumbicci Nāyaka. He took tribute from a number of *Pālaiyagārs*.

Raghunātha returned to Trichinopoly and gave to his master the booty and tribute obtained from the *Pālaiyagārs*. The Nāyak gave

Raghunātha large presents and also the privilege of bearing his (Nayaka's) *birudas* and sent him back to his *sīmā*. After visiting God Brihadāmbikā and having obtained the grace of the Goddess Raghunātha returned to his *sīmā* where he built a city called Navasālapuram and remained there.

He had four sons :

Pedarāya, Mudduvijaya, Tirumala and Cinnarāya. Having educated and trained them he made them equal to himself.

Raghunātha went again to Trisīrapuram and joined Dalavay Narasendra in his campaigns in the Kerala country. On the way the *samsthanams* of Kambham Gūdalūr, Karkōlaru etc., were reduced and much booty inclusive of pieces of cannon, elephants, etc., was taken, which Raghunātha sent to his master. Thence Raghunātha defeated the Mysore forces captured all the 'frontier forts and took tribute from the Mysore chiefs. The forces of the Tanjore Nāyaka and those of the chiefs of Toraiyūr, Ariyapuram, Uḍaiyārpālaiyam Valigundapuri and Marne were also defeated.

About this time Raghunātha Nāyaka finding some chiefs named Paṇḍāram, Pannikkoṇḍān, Singapuli and other *smaller chiefs* hiding in fear, set them first against Baloji Pantulu who was stationed at Paṭṭukōṭṭai. Raghunātha and the allied chiefs succeeded in capturing the fort. As a mark of victory they cut off the braid of the wife of Baloji Pantulu and took it with them.*

Raghunātha then caused great trouble to the lord of Tanjore, who befriended the successor the Peda (senior) Sētupati, and asked him to make an attack upon Raghunātha. He advanced as far as the fort of Tirumaiyam. He commanded Hidu Rao, a son of Peda Sētupati to proceed against the forces of Raghunātha but he refused. Thereupon he started with a large army composed of Mahrattās (?) and lay encamped at Pērūr (Pēraiūr). There he engaged the services of the Maṇavars living between the tank of Kavināḍu and Kaḍayakkudi and created much disturbance. A great battle ensued. Thousands fell on the field including *Siladārs*, *Jamadārs* and the *Kaijitam* forces. The forces of the Tanjore Nāyaka and his ally were routed. Raghunātha returned to his capital flushed with victory and enjoyed peaceful

* It is not clear if Baloji Pantulu was left again in peaceful possession of the Paṭṭukōṭṭai fort.

life. His son was Tirumala. He had three sons Vijaya-Raghunātha, Rājagōpāla and Tirumala.

Vijayaraghunātha defeated Ānanda Rao and his force. He also defeated Canda Khan who invaded his territory. Further he defeated and put to rout the forces of Fateh Singh and Raghōji. Proceeding with naubat to the gate of the tent of the Nizam who was known as the second Padshah, and having pleased him in some battles obtained from him the confirmation of his estates, titles and privileges.

Simhaladvīpa Kaiṣiyat (Folios 48-incomplete)

WILSON, p. 278, No. XV.

TAYLOR, Vol III, p. 183, (Old No. 124) (No. 910, C.M. 328).

Shelf No. 11-4-18. (Palm Leaf Manuscript.)

D—2653.

(The account of the conquest of Simhaladvīpa by the chiefs of Madura and Triśirapura of the Pāṇḍya country.)

In the time of Rājā Peda Kṛṣṇappa Nāyaka, son of Rājā Viśvanātha Nāyaka, the king of the Pāṇḍya country, there was a Pālai-yagār, Tumbicci Nāyaka of Paramagudi. He built a strong fort around the place and was ruling the surrounding country. He made various forays on the surrounding places, plundering and ravaging at his discretion alike in the Pāṇḍya and Cola countries. So Peda Kṛṣṇappa Nāyaka, issued *takids* reprimanding and warning Tumbicci Nāyaka. But the latter paid no heed and continued his predatory activities. Hence Rājā Peda Kṛṣṇappa Nāyaka sent his general Peda Kēśavappa Nāyaka to put him down.

1. Capture of Mānā Madura:

Peda Kēśavappa Nāyaka delivered an attack on Mānā Madura one of the strongholds of Tumbicci Nāyaka. The fort was commanded by his younger brother Cina Vīra Tumbicci Nāyaka who had a force of 2000 men under him. When Mānā Madura was attacked, Tumbicci Nāyaka sent from Paramagudi a strong reinforcement which entered the Mānā Madura fort by night. The Pāṇḍya general delivered powerful assaults on the defenders. Cina Vīra Tumbicci received two serious wounds and retired from the field into the fort.

The Pāṇḍyan forces also suffered serious losses. On the morning of the second day fighting again started and Peda Kēśavappa Nāyaka surrounded the Mānā Madura fort and delivered powerful assaults. On the four sides, facing and overlooking the fort he erected batteries and opened cannon fire as a result of which many defenders perished inside the fort. At this juncture, Peda Vīra Bommi Nāyaka and Cina Vīra Bommi Nāyaka, the brothers—
ML—45

in-law of Tumbicci Nāyaka, sailed out of the fort each at the head of two thousand men and hurling themselves against the batteries, killed the men in charge of the cannon destroyed the batteries which were razed to the ground, and captured the cannon. While they were carrying away the cannon, Yelakol Vīrappa Nāyudu, a subordinate general under Peda Kēśavappa, gathering together a force of two thousand men marched forth to retake the cannon. In the fight that ensued Ranasura Bommi Nāyaka, the younger, received a serious gun shot wound in his thigh. Thereupon his elder brother, Peda Vīra Bommi Nāyaka, gathering his forces escaped from the field of battle into the fort.

The news of the reverses sustained by the Pāṇḍyan forces at the siege of Mānāmadurai reached the ears of the Pāṇḍya king. The king, wishing to conduct the campaign himself, started with a large force towards Mānāmadura and lay in camp at Tribhuvanam (Tiruppuvanam). He issued *tākids* to all the 72 *Pālaiyaḡār* chiefs subordinate to him to muster with all their forces at Mānāmadurai.

When the news of the King's march was conveyed to him by his son Cina Kēśava Nāyaka. Peda Kēśava, the Pāṇḍyan general, redoubled his efforts to capture the Mānāmadurai fort. He again erected four batteries and mounting his cannon on them opened deadly fire on the fort, himself personally conducting the operations. The fort walls were greatly damaged at several places and thereupon Peda Kēśavappa and Yelakol Vīrappa attempted to scale the walls with their troops at two different places by means of rope-ladders. The defenders led separately by Peda Vīra Bommināyaka and Cinna Vīra Tumbicci Nāyaka came into account with the climbing forces, Peda Vīra Bommi Nāyaka opposing Yelakole Vīrappa Nāyaka and Cina Vīra Bommi facing Peda Kēśavappa. In the hand to hand fight that ensued Yelakole Vīrappa Nāyaka was pierced by Peda Vīra Bommi Nāyaka and he fell. Vīrappa Nāyaka's brother, Cina Guruvappa Nāyaka seeing his brother fall, hastily gathered his troops and offered battle to Peda Vīra Bommināyudu. Thirsting for revenge Cina Guruvappa met Peda Vīra Bommi Nāyaka in single combat and after hard fight broke his shoulder and cut off his head which he set up on his flag staff. In the meantime Cina Tumbicci Nāyaka was engaged in severe fighting with Peda Kēśavappa Nāyudu who was being hard pressed. At this juncture Yelakole Cina Guruvappa Nāyaka went to the rescue of Peda Kēśavappa. Cina Tumbicci although hard pressed by the two commanders fought on

desperately till death in order to save the honour and name of his family. His head was also cut off and was despatched along with that of Peda Vīra Bommi Nāyaka, together with the news of victory to the Pāṇḍya ruler at Tribhuvanam.

Peda Kēśavappa Nāyaka after securing complete victory over the forces of Tumbicci Nāyaka at Mānāmadurai took possession of the fort and established his garrison therein. While he was preparing to start with his troops towards Paramaguḍi, the Pāṇḍya king together with his forces reached Mānāmadurai after receiving on the way the envoys bringing the two heads and the news of the capture of Mānāmadurai. Being greatly pleased with his commander-in-chief, Peda Kēśavappa Nāyaka the Pāṇḍya king bestowed upon him the title of *Sangara Kiriti* and presented him with many ornaments.

II. *Capture of Paramaguḍi: Death of Tumbicci Nāyaka:*

The combined forces started towards Paramaguḍi to capture it. Venna Mayira Tumbiccināyaka, who was at Paramaguḍi, greatly enraged at the capture of Mānāmadurai and the death of his brother and brothers-in-law, gathered together a strong force sallied out of his fort and met the invading Pāṇḍyan forces on the way. The great battle which ensued raged for a whole day and night in which many notable warriors on both sides perished, the result of the battle remaining indecisive.

Tumbicci Nāyaka lost nearly a thousand horses and three thousand infantry. Peda Kēśavappa Nāyaka also sustained serious losses.

Besides, Peda Kēśavappa lost three thousand of his men and a thousand were wounded. When the news of these serious losses reached the ears of the Pāṇḍya king Peda Kṛṣṇama Nāyaka, he despatched half of his forces to the aid of Peda Kēśavappa and the army reached Paramaguḍi in the evening. The same night the combined forces divided into three divisions engaged the forces of Tumbicci Nāyaka in three sectors. The forces of Tumbicci Nāyaka which had already suffered serious losses were easily overpowered and defeated. Tumbicci Nāyaka leaving much ammunition on the field retreated to his fort and shut himself up. Peda Kēśavappa Nāyaka brought all his troops and surrounded the fort which he assailed fiercely. He constructed batteries on four sides of the fort and mounting his cannon on them opened fire on the fort the walls of which breached at many places. Through the breaches in the

wall the forces of Peda Kēśavappa tried to climb the walls by means of rope-ladders and enter into the fort. The defenders led by Tumbicci Nāyaka opened fire on the climbers and speared them with the result that the attackers gave up their attempts. Peda Kēśavappa noticing his men giving up the attempt to scale the walls came upon the scene with the best of his troops and personally led the climbers. Tumbicci Nāyaka opposed them fiercely with the result that many died in the hand to hand fight. The commander-in-chief Peda Kēśavappa received a gun-shot wound (*sarakovi-gundu*) on his breast and he died on the spot. Then his forces broke away in disorder and returned to the *Pālaiyam* (military camp). Most of the prominent *sardars* died on the field and Mangapati Nāyudu son-in-law of nephew of Peda Kēśavappa despatched a message to the Pāṇḍya king and to Cina Kēśava Nāyaka. Tumbicci Nāyaka, who had lost almost the whole of his forces being unable to pursue the enemy retired to his fort.

When the Pāṇḍya king at Mānāmadura received the news of the serious losses to his army at Paramaguḍi, he prepared to start for Paramaguḍi to conduct the siege in person. Cina Kēśavappa Nāyaka, the son of Peda Kēśavappa Nāyaka, was entrusted with the task of capturing the fort.

Reaching Paramaguḍi Pālaiyam, the Pāṇḍyan forces surrounded the fort and delivered powerful assaults. Then Cina Kēśava divided the combined forces into four divisions, one of which was commanded by himself, another by (the son-in-law or nephew) Mangapati Nāyudu and the remaining two by two *pālaiyagārs* and they began to climb the fort walls on the four directions by means of rope-ladders. Tumbicci was unable to offer serious resistance to the enemy. The Pāṇḍyan forces soon entered the fort and put to death Tumbicci Nāyaka and his men.

Cina Kēśavappa Nāyaka, thus avenging his father's death returned to Mānāmadura and placed the head of Tumbicci Nāyaka at the feet of the Pāṇḍyan king. The Pāṇḍyan king being greatly pleased appointed him as his Commander-in-chief, the office held by his father, and gave him costly presents. The Pāṇḍyan king ordered the fort walls of Paramaguḍi to be pulled down. He granted to the two widows of Tumbicci Nāyaka the *kavali* of Paramaguḍi and the village of Pambur for their maintenance.

III. Invasion of Kaṇḍi: Naval Expedition:

The Rājā of Kaṇḍi, (*Khaṇḍi*) who was a friend of Tumbicci Nāyaka, was greatly enraged when he heard the news of the death

of Tumbicci Nāyaka and the capture of his dominions by the Pāṇḍya king. So he revealed against the Pāṇḍya king in insulting terms the news of which reached the latter. The Pāṇḍya king was greatly incensed at the conduct of the Rājā of Kaṇḍi and calling together the remaining 55 *Pāḷaiyagārs* and their forces mustered a formidable force. After performing the *sthōmasudhi* ceremony (?) he marched his forces to the sea coast where he lay encamped, his vast armies stretching from Darbhāṣāyanam to Navapāṣāṇam. The boats stationed at Karaturai were brought to Navapāṣāṇam. The whole army led by the king in person embarked on the boats at the port on the coast of Kaṇḍi where the entire forces disembarked. From there the Pāṇḍya king sent envoys to the court of the king of Kaṇḍi demanding tribute. Refusing to pay tributes the king of Kaṇḍi dismissed the envoys and marched his forces against the Pāṇḍya king. At Uttalam, the Kaṇḍyan forces lay encamped while a part of the forces of the Pāṇḍyan king numbering 20,000 men led by Cina Kēśavappa which formed the advance guard of the Pāṇḍyan forces, marched to meet them. The opposing forces met in battle. The Kaṇḍyan army could not withstand the onslaughts of the Pāṇḍya army. The Kaṇḍyan commander was wounded and his army sustained severe losses upon which they fled from the field of battle. The fort of Uttalam was captured and the Pāṇḍya king fixing up his camp there, despatched his general Cina Kēśavappa to proceed against the Kaṇḍyan capital.

The king of Simhala personally leading a huge army of 40,000 men and accompanied by four ministers and eight *Dasarāyakas*(?) or *Disanāyakas* opposed the advance units of the Pāṇḍyan forces led by Cina Kēśavappa Nāyaka and a great battle ensued. The sound of the cannon fire and the din of the battle reached the ears of Rājā Peda Kṛṣṇappa Nāyadu. The Pāṇḍyan king who started immediately and marched in a great haste to the relief of his general of forces. The entire Pāṇḍyan forces offered battle to the Simhala forces in the fighting that ensued victory to the Pāṇḍya king. The Kaṇḍyan ministers and *Disanāyakas* were captured. The Pāṇḍyan king treated the captors with all honours and consideration in an exceptional manner by attending to all needs and providing them each with separate tents, retinue of servants. The Kaṇḍyan ministers and *Disanāyakas* sued for peace and asked the Pāṇḍyan king's pardon. The Pāṇḍyan king ordered cessation of hostilities against them and permitted the Kaṇḍyan ministers to remove their dead and wounded from the field of battle. Those among the Pāṇḍyan forces who were wounded were removed to Uttalam where

Rāmabhadra Nāyaka, the commandant of the Pāṇḍyan garrison stationed there and the Pēshkar Vīrabhadraya were instructed to attend on them.

The casualties among the Kaṇḍi forces numbered 2000 dead and 1800 wounded. The Pāṇḍyan king lost 1000 men besides 18 *sardars* and 8 sons (princes) of the *Pālaiyaḡars* families. The wounded numbered 756 men, 13 *sardars* and 6 sons of the *Pālaiyaḡar* families.

The whole population of Kaṇḍi represented to the Pāṇḍyan king that as their king had left no heirs and as all the king's relations had died on the field of battle the throne of Kaṇḍi was left without a ruler. They requested the Pāṇḍyan king to proceed to the town of Kaṇḍi and ascend the throne and rule over them.

The Pāṇḍya king proceeded to Kaṇḍi with all pomp and splendour. The Pāṇḍya king seated himself on the throne of Simhala and received the nobility of the realm, the ministers, Dēśanāthas and other *adhikāris* who paid tributes to him according to their status. The king in return presented in turn to each of them valuable clothes and jewels befitting their status.

The king then visited the temples of Rāmasvāmi and Kṛṣṇasvāmi and performed worship in them and presented valuable clothes to the deities. Proceeding to the town of Kadurakāma, he visited and worshipped at the temple of Kadirēśvara at the place. After returning to Kaṇḍi he invited all his relations to his presence and selected from among them, his brother-in-law Vijaya Gōpālanāyaka and installed him as the king of Simhaḷadvīpa. On the occasion of the assumption of rulership over the Simhala country by the Pāṇḍya prince, the people led by the ministers and the *Desanayakas* represented to the Pāṇḍya king Rāja Peda Kṛṣṇama Nāyaka that he should issue necessary instructions (orders) to the new Pāṇḍya king of Simhala that he should not interfere with their religion which was Buddhism and that he should govern the country without disturbing their customs (*ācāra*). The Pāṇḍya king did so. Before returning to his country the Pāṇḍya king made arrangements for the safety of the person of the new king of Simhala by stationing in the palace a strong body-guard of Pāṇḍyan soldiers numbering 6,000 inclusive of *sardars* etc. and by establishing in the vicinity of the palace at Kaṇḍi a colony of 60 Pāṇḍyan families who were closely related to the king. These families were instructed to bring their wives and children from their native places after the expiry of a year.

Then the Pāṇḍya king started on his return journey in all pomp and splendour and reached the sea coast at Mannār. At Mannār the king gave orders to his army to set sail to the port Dēvipaṭṇam on the other side of the sea and he himself followed by his commander-in-chief Kēśavappa and a few of the most prominent members of the royal household and several *Pālaiyaḡār* chiefs proceeded towards Rāmēśvaram and taking the bath at Sēṭu and giving gifts of villages, gold and money to the temples, Brahmans and *maṭhas* at the place he proceeded on a pilgrimage tour of all the important sacred shrines.

After visiting several sacred places the Pāṇḍyan king entered the Malayāḷam country and conquered Rāmarāja(?), the king of that country and took tribute from him. From there he marched against Kocci and conquered its king and took tributes. Thence he proceeded to Kōḷikkōṭṭu, subdued its king and from there went to Palaghat and took tribute from its kings. Thence he proceeded to Kōyamputtūr where he signed a treaty with the Mysore king by which all outstanding boundary disputes below the Ghats existing between them were finally settled. After ordering the setting of 18 boundary stones (gellu?) below the pass, he returned to Madurai and worshipped god Sundarēśa.

Till the fall of Madurai and the Trichinopoly *samasthānams*, the Rājās of Kaṇḍi and Malayāḷam were paying the tribute without default. After the fall of the *Samasthānam*, the descendants of the Pāṇḍyan royal family were granted a palace in the village of Vallikucci in the Sivagangā estate and the chiefs of Rāmanāthapuram and Sivagangā granted villages to them for their maintenance.

During the time of Vijaya Kumāra Muddu Tīrūmalayya Nāyanayyagāru the grandfather of the present surviving member of the Pāṇḍyan family, the king of Kaṇḍi (from whom the present king of Kaṇḍi is third in succession) despatched envoys with presents, etc., to the Pāṇḍyan family at Vallikucci requesting a bride for the king of Kaṇḍi. Vijaya Kumara Muddu Tīrūmalayya declined to enter into matrimonial connections as the two families had not paid visits to each other for a long time, and sent the envoys back without accepting the presents brought by them.

Subsequently when Col. Lausington was in camp at Rāmanāthapuram, the Kaṇḍi king sent his uncles Appasāmi Nāyudu and Venkaṭaperumāl Nāyudu. on the same mission. The descendant of the Madurai Nāyak who was living in the estate of the Toṇḍaman obtained the permission of the Collector to receive them.

(The MS. is incomplete and the succeeding folios are missing.)

Kaliyugarājacarita (9 Folios—18 pages).

WILSON, p. 278, No. XVII.

TAYLOR, Vol. III, p. 215, No. 561. (Old Nos. 131 C.M. 330).

Shelf No. 13—8—1.

(Palm leaf manuscript). (D. 2599).

The first folios contain a list of the legendary kings who ruled from the beginning of the Yudhiṣṭhira era.

Kings of the Yudhiṣṭhira era :

(The DATES quoted are fantastic and totally incorrect).

Beginning of Śālivāhana-Śaka :

Used in the countries south of the R. Narmadā.

1. Śālivāhana, who ruled the country up to the R. Rēvō. The Vikramārka Śaka (mistake for Śālivāhana Śaka), was used in the country bounded by the Vindhyas, Mahodadhi Ratnakari and Jagannādhām. North of the Narmadā the Vikramārka Śaka is being used at the present day.

2. Mādhavavarma.

3. Kota Ketana (of the Kota chiefs of Amarāvati ?).

4. Nīlakaṇṭha Mahārāja.

5. Mukkanti Mahārāja, who gave many *agrahāras* to Brahmins. Seven important *agrahāras* were Guntur, Solasa, Karasala, Vengipuram, Cinagantipuram, Jupputuru (Upputuru) and Karamcedu. He granted *agrahāras* to Brah.nā, Viṣṇu and Mahēśvara and one more to Palakuriki Sōmanāthārādhyulu.

6. Coḍa Mahārāju, who constructed temples for god Śiva and granted *agrahāras* to Brahmins.

7. Yavana Bhōja.

8. The eight descendants of Yavana Bhōja.

9. Rāyasamsthānam kings beginning with Rāmadēvarāyalu. During their rule there were three seats of kingship or dynasties of kings, viz., the Narapati, Gajapati and Aśvapatis. The Narapati kings were the Rāya chiefs. They were also called Sampita chiefs and the Salagola chiefs. The Gajapatis were the Voḍḍerājas whose family surname was Mīryala chiefs. The Aśvapatis were the Muslims. The founder of the Narapati line of kings was Rāmadēvarāyalu and of the Gajapatis was Viśvambaradēvu. The founders of the Muslim power were the Delhi line of kings.

10. Defying these three lines of rulers, the Kings of the line of Rudrā ruled. To this family belonged *Pratāparudra* who ruled over the 14 *sīmas* with Yugandhara as his chief minister.

11. Subsequent to Pratāparudra, Gaṇapati-Gajapati and his brother Pala Bhāskaradēvu, sons of Mīryalā Viśvambara Devu ruled the fourteen *sīmas*. During their rule they granted 44 *agrahāras* to Brahmans. It was during the rule of king Gaṇapati-Gajapāti, his minister Gōparāju Rēmanna removed from the office of *Karaṇam* in each and every village the *aravas* (i.e., Tamils and the Balijas) and appointed in their place Brahmans of the *Niyogi* sect.

12. Subsequently, the six Redḍi kings ruled, after subduing the three dynasties of kings (i.e., the Aśvapatis, Gajapatis and Narapatis). For hundred years they ruled; Donti Alla Reddi, his sons Prolaya Vēmaṇṇa and five others. Their period of rule lasted for hundred years from Śaka 1210, *Sarvadhāri*, to *Prabhava* from Prolaya Vēma who had as his wife Annamambādēvī to Rāca Vēma. Among these Anna Vēma ruled from Ś. 1249 *Prabhava* to Ś. 1310 and he granted 44 *agrahāras* to Brahmans in the Kondavoti-*sīma*, Peda-Konduru and 43 other villages were granted inclusive of the eight *bhōgas*, viz., *paurōhityam*, *pacikātyam*, *jyōtiṣam*, *gaṇika*, *prabhu*, *yajamānyam*, *samudram*(?). *Sōmamudrāparīkṣākam*(?).

13. The redḍis were followed by the Delhi kings whose *rājyam* was subsequently occupied by the Narapatis. King Ambadēva superseded the Narapatis in their dominions for some time. Subsequent to him came the rule of the Gajapatis of whom Langula Gajapati ruled for 25 years till Ś. 1359. Again the country was occupied and ruled over by the Narapati kings among whom the following ruled in succession to one another.

(i) Prauḍhadēvarāyalu.

(ii) Harihara.

After Harihara, the country again passed under the rule of the Gajapatis of whom Kapilēśvara Gajapati ruled over the Koṇḍa-viḍu and Araviḍu-sīmas.

From Ś. 1388 *Vyaya*, the Narapati king Narasimharāya'lu ruled for 27 years. It was from the time of this king onwards that the Gajapatis were kept beyond the river Kṛṣṇā and Aśvapatis beyond the river Narmadā (and not allowed to cross the rivers into the kingdom of the Narapatis).

From Ś. 1415, *Pramādi*, Vīra Puruṣōttama ruled for three years. Then the following kings are enumerated :

1. Narasimhadēvarāyalu — 16 years (dates spurious).
2. Kriṣṇadēvarāyalu — *Angirasa* (Ś. 1434) to *Vikriti*.
3. Pratāparāya — Ś 1452 *Vikriti* to *Vijaya*.
4. Acyutarāya — Ś. 1455, *Vijaya* to *Subhakrit*.
5. Mukundarāyalu — Ś. 1486, *Raktākṣi* to *Vibhava*.
6. Śrīranganāya — Ś. 1490, *Vibhava* to *Śukla*.
7. Tirumalarāya — *Śukla* to *Angirasa*.
8. Sadāśiva — *Angirasa* to *Yuva*.
9. Ibhuram Padshah — Śaka 1497, *Yuva* to Ś. 1502.

The Muslims took Koṇḍaviḍu and Ibhuram Padshah ruled.

10. Muhammad Padshah — Ś. 1502 to *Virodhi* for 31 years.
11. Venkaṭapatirāyalu and Jupalle Rangaṛāyalu — *Virōdhi* to *Kālayukti*.
12. Sultan Muhammad Padshah — Ś. 1540, *Kālayukti* to *Prabhava*.
13. Rāmarāyalu — Ś. 1549, *Prabhava* to *Prajōtpatti*.
14. Venkaṭēśvararāyalu — *Prajōtpatti* to *Vyaya* — 15 years.
15. Sultan Abdulla Padshah — Ś. 1568, *Vyaya* to *Paridhāvi* — 26 years.
16. Abdulla Hassan Padshah and Akkanna Madanna — Ś. 1594, *Paridhāvi* to *Kṣaya*.
17. The Aśvapati king, Aurangazeb Padshah of Delhi, who defeated and killed Tanisha of Gōlkoṇḍa — Ś. 1608 *Kṣaya* to *Sarvajit* — 21 years.
18. Shah Alam — Ś. 1629, *Sarvajit* to *Khara*.

19. Farrukh Shah, son of Shah Alam — Ś. 1633, *Khara* to *Vikāri*.
20. Ahamad Shah, son of Farrukshah — *Vikāri* to *Pramōdūta*.

From Ś. 1672, *Pramōdūta* to *Kālayukti*, Ś. 1720 — the names of the Padshas not known.

The kaifiyat stops here.

(This is absolutely unreliable and cannot be used in any historical investigation.)

Sūrapuram Rājula Vamśāvali.

WILSON, p. 279, XX.

TAYLOR, III p. 476, No. 563 (No. 38, C.M. 333).

Shelf No. 12—2—58.

Restored in 13—4—30.

(Cf. 15—1—10 for an abridged summary).

And

Abridged summary of the Sūrapuram Kings.

TAYLOR, III, p. 489, No. 658 (No. 58, C.M. 748).

Shelf No. 15—1—10.

(Collected partly with the Kaifiyat of the Guḍikuṇṭa chiefs — a branch of this family — Ms. 15—1—18).

Genealogical account of the kings of Sūrapuram:

N.B.—This account of the Sūrapuram kings is taken from the introductory part of the Telugu work (prabandha) *Sampatkumāriyam* alias *Venkaṭavilāsa* by Venkaṭavīra-rāghava Kavi, who dedicated the work to a prince (?) of the Sūrapuram family. The opening verses of the book contain invocations addressed by the author to Tirumala-nāthaśauri (i.e., Viṣṇu, lord of Tirumala) and Hayagrīva, the patron of learning and Śrī Kṛṣṇa. The author is stated to have been exhorted by his patron to compose the work in praise of God Rāja-gōpālasvāmi and to dedicate the work to him. After receiving presents from his patron (whose name is not stated) the author proceeds to describe the genealogy of his patron and his capital.

In general this manuscript gives an account of the Zamindars of Sūrapura in the Hyderabad area, an estate cleared for cultivation by Timma Redḍi under the authority of Aurangzeb's officers in the seventeenth century.

MANUSCRIPT No. 174

“*Telugu Kaifiats Restored September 1835*”. (3 sections).

TAYLOR, III, p. 514, No. 566. (No. 31, C.M. 785)

The manuscript has been translated and printed in *Oriental Historical Manuscripts*, II, pp. 182 and ff.

Shelf No. 15—3—26.

L.R. Vol. 9.*

“*Genealogy of the Karnāṭa kings of Madura and Trichinopoly.*”

The first volume (patti) of the reign of Rājā Mudda Vīrappa Nāyudu, son of Tirumala Nāyudu was written fully.

The translation as found in print is divided into a number of extracts interspersed with the translators remarks on each piece and with Tamil pieces and their translation. The Telugu portion was not given and the translation is almost faithful except in case of certain words which were misunderstood as the translator seems to have done his work by hearing the Tamil rendering of the Telugu passages made by some Pandit *viva voce*. For instance Vyaya (one of the 60 years of the Hindu almanac) was translated as Vijaya (which is also another of the years) which will naturally affect the date question.

The remarks added to every extract betray the ‘true missionary of the translator and furnish ample examples of faults which a ‘historian’ ought to shun.

The matter in this volume seems to be in continuation of another Telugu Manuscript. Both the volumes furnish a good and fairly accurate account of the Nāyaks’ rule in Madura.

* This volume was copied in L.R. Vol. IX where in the beginning of the account matter covering over two pages of the original volume (15—3—26) under notice is found in excess and is apparently missing in the original. Probably the first sheet was missing when the Ms. was given for binding. The whole matter of this volume is found in English translation in ‘*Oriental Historical Manuscripts*’, Vol. II, by W. Taylor, missionary. The missing portion can be seen in English translation on pages 182 to 184, Vol. II (1835 Edition).

MANUSCRIPT No. 175

Dēvāṅgadavara Kaiḥiyat etc.

WILSON, p. 148, No. V.

TAYLOR, III, pp. 654-55, No. 1922. (3 sections).

I. *Dēvāṅgadavara Kaiḥiyat:*

In Mahratti letters. The Kaiḥiat mentions the legendary origin of the Dēvāṅga community from Īśvara himself. The person arose from Īśvara is said to have given clothing to the gods. There is nothing of historical importance in the manuscript.

II. *Candradrōṇa Parvate Kaiḥiyat:*

This section contains only Kannada accounts wherein letters are used for figures.

III. *Bhagūr Cennakēśava Dēvasthāna Śāsanam:*

This is a Kannaḍa inscription.

HALA KANNADA BOOKS

MANUSCRIPT No. 176

Kālaññāna by Cennabasava:

WILSON, p. 312, X.

18—23—18, D.N. 1492.

Palm Leaves—A prophetic account of the Ballāla kings who ruled at Dvārasamudra is given in this manuscript. According to this Hoysala Ballāla Rāya reigned for 59 years from Śaka 900 to 965 (1043 A.D.). He was followed by Vinayāditya Ballāla who ruled upto Ś. 995. Yereyanga Ballāla ruled till Ś. 1036. He was succeeded by Viṣṇu Vardhana (1037—1067). Vijaya Narasimha ruled upto 1110. Vīra Ballāla reigned upto 1155. Vīra Narasimha Deva ruled till 1171 Vīra Somēśvara ruled upto 1190 and Vīra Narasimha ruled till 1230.

Next, we have an account of the foundation of Vijayanagar and the princes who ruled over it. The battles fought by the kings of Vijayanagar with the Muslim kings and the defeat of the former as well as the capture of Śrīrangapatṇam and Candragiri are described in this work.

An account of the author Cennabasava is also given in this work. According to it, he was the guru or preceptor who gave the knowledge of *Sabsthalā* to Siddha Rāmaya, Allama Prabhu Basava and others. When Siddha Rāmaya asked Cennakēśava as to what would come to pass the latter's reply was as follows: "In the year of śālivāhana 696, Basava will be united with Sangamēśvara and his wife Nīlāmbikā with the lingam she wears. You will part with your life at Sonalapura. Allama Prabhu will feed miraculously 196000 jangamas and will then go over to Śrīśaila. There he will convert Gorakh and others and finally will be absolved in a plantain tree. Bijjala Rāya will appoint him (Cenna Basava) as his minister, Bomana and Malaya will defeat his army, and take his son prisoner. Then Nāgalāmbikā the mother of Cenna Basava, will request her son to liberate the youth and make him king. He will reign for 60 years. Cenna Basava will finally be absorbed into his guru, Lingaṇārya.

MANUSCRIPT No. 177

Kālaṅṇāna of Yemma Basava :

WILSON, p. 313, XI.

18—23—18. D.N. 1484.

Palm Leaves—A prophetic account of the situation in Dekkan after the invasion of the Muslims and the destruction of Anegondi or Vijayanagar is given in this manuscript. The establishment of Jangama religion by Basava at Kalyāṅpur is also to be found here.

MANUSCRIPT No. 178

Saranu Līlāmṛta :

WILSON, p. 319, XX.

19—1—48 and 49.

Accounts of the incarnation of Basava and of the acts of that great teacher as well as those of Cenna Basava and other celebrities of the Vīraśaiva religion are given in this work by Canapa Kavi who lived in Nidugallu (1750 or thereabouts). This is a *Yakṣagāna* work.

Bijjala Rāya Caritre :

WILSON, p. 320, XXV.

19—1—31.

Paper Account of Bijjala Rāya of Cālukya dynasty, who ruled at Kalyāṇapura is given in this manuscript. This king had as his minister Basava, the founder of the Jangama faith. Bijjala being a Jaina persecuted the Jangamas and attempted the destruction of Basava who retaliated by trying to bring about his downfall. The account of the death of Bijjala given here is materially different from that given by Virāṣaiva poets. The author of this work is Dharaṇi-dharēndra, a Jain priest.

Bijjala Rāya having marched against and subdued the Rājā of Kolhapur was on his return journey to his capital. Whilst reposing in his tent, Basava sent to him a Jangama disguised as one of the Jaina persuasion with a poisoned fruit. The disguised Jangama offered him the fruit and no sooner had the king smelled the fruit than he dropped dead. His son Immaḍi Bijjala and his attendants hastened to his assistance but it was in vain. Basava apprehended danger and threw himself into a well and died and his wife poisoned herself. After the resentment of Immaḍi Bijjala was allayed, Cenna Basava, presented his uncle's treasures to the Rāya in consequence of which he was given a ministerial office at court.

MANUSCRIPT No. 180

Local History and Biography :

Maisūru Dhoregaḷa Pūrvābhyudayavivara (History of the Mysore kings).

WILSON, p. 329, II.

Shelf No. 18—15—2.

This manuscript contains a personal note of C. P. Brown written by him in August 1847. He has mentioned therein that this volume contains a transcript of two volumes No. 1721 and 1926; the latter of which is 18-15-37. He has further mentioned that the original Kannada books mentioned by Wilks were in course of time sent to the East India House along with many other volumes and that he effected their transmission to the College at Madras in September 1844. The title by which Wilks cites this volume is *Nuggu Poottia Pandits Book* which was supposed to be on Palm-leaves and missing. But this is a copy from the original *Kadattam* 18-15-37 Taylor mentions, "Although a considerable degree of interest attaches to the book yet the contents now require no more notice than will be found under the original No. 1926 *infra* (i.e. 18-15-37)". They mention only the cycle years and not the Śaka Era. Mackenzie by means of one known and fixed date adjusted all the others. This manuscript has given the list of the dates of the events therein mentioned.

Mysore Rājavamśāvali:

WILSON, p. 330, No. III.

Shelf No. 19—1—12.

Local History and Biography—Haḷa Kannaḍa.

The manuscript gives a mythological account of the Mahāmēru mountains and the country around it. The extent of Bharata Khaṇḍa, its divisions and rivers are then mentioned. Śrīraṅapura is said to have been founded in Śalivāhana 816 by a Brahman prompted to do so in a dream. Afterwards the country was ruled by Timmaṇṇa Deṇṇāyaka and others. In the year 1434, when the Karnāṭaka country was ruled by Guṇḍendra Rāya, the king of Vijayanagar, his sons Narasinga Rāya and Acyuta Rāya and others came to this place with their army and beseiged the fort of Ummattūr for three months but could not enter it. So they went to Śrīraṅapaṭṇa and attacked it. The king of Śrīraṅapaṭṇa fought with Narasinga Rāya and did not yield. So the latter was forced to retreat. The king of Ummattūr fortified the fort of Śivasamudra which served as a jaladurga. After some time, king Devarāya Wodeyār died and his son Rangarāja Wodeyār became king. Narasingarāja also died; and in the place of his brother Acyutarāja, Kṛṣṇarāja ruled the country. He laid siege to the fort of Śivasamudra for a year and finally succeeded in taking possession of it. He took possession of Śrīraṅapaṭṇa also and came back to Vijayanagar. He stationed his army in important places and introduced land revenue reforms and became very powerful and glorious.

Mysore Royal Genealogy:

Candra (or the moon) was born out of the eyes of Atri, the great Muni. Hence this dynasty was of the Ātreya Gōtra. Budha was born to Candra and so this *vamśa* is known as Sōmavamśa. Purūrava was born to this Budha and Purūrava got Āyukumāra as his son from Ūrvaśī. Āyukumāra got Nahuṣa as his son and he begot Yayāti. This latter had four sons of whom Yadu, got Sūrasēna as his son. Sūrasēna's son was Vāsudēva and to him was born Lord Śrī Kṛṣṇa. At the close of this avatāra of Viṣṇu, Kṛṣṇa told his sister Cāmuṇḍī (or Māyādēvī) to go to Kuntala and live there along

with their kinsmen. She accordingly went to the city called Mahiṣāsura near the river, Kāvēri and established the Yādava dynasty there. One of the kings called Yadu went to Nārāyaṇagiri and worshipped the deity there. Thereafter the hill was called Yādavagiri or Melukote. Among his descendants there were two princes named Beṭṭada Woḍeyār and Cāmara Woḍeyār. This Beṭṭada Woḍeyār married Govijammā and got a son named Timmarāja Woḍeyār. He married Kāntajammā and got Hiriya Cāmarāja Woḍeyār as his son. The latter married Padmajammā and got Biṭṭade Camarāsa Woḍeyār as son. He in turn got three sons Timmarāja Woḍeyār, Kṛṣṇarāja Woḍeyār, Bola Camarāsa Woḍeyār in his wife Alagajammā. When Timmarāja was ruling, he gave protection to the king of Sidhuvala. Hunasinhala and got the title of Antendembaragauda. He conquered the king of Ummattūr. After him his brother Kṛṣṇa Woḍeyār ruled, and he gave protection to the king of Haravu. He was very beautiful and was therefore called *Śringārahara*. When his brother Bola cāmarāsa. Woḍeyār was ruling. Venkaṭādri, Nāyaka, the Dalavay of Rāmarājayya, came to fight with him with all his army. Cāmarāsa won the fight and obtained the title *Śuṅga Gambhīra*. He had two wives—Vīrajammā, and Dēmajammā; Vīrajammā had two sons Rāja Woḍeyār and Beṭṭada Cāmarāsa Woḍeyār. Demajamma had Dēparaja Woḍeyār as her sons. When Rāja Woḍeyār was ruling over the kingdom, he attacked and destroyed the fort of Karagati and took away much wealth from there and utilised it for the service of Cāmundi. He also cut away the nose of the king of Kāragoti. From the time onwards the army of Mysore used to cut off the noses of those who fought with it. A story is current that Veṅkaṭēśvaraśvāmi of Tirupati gave one eye to a blindman and asked him to get the other from Rāja Woḍeyār of Mysore. When the blindman approached him with this request Rāja Woḍeyār did not hesitate to comply with this request. He was very much praised in the court of Veṅkaṭarāja of Vijayanagar for his bravery and other good qualities. He went to the help of Timmarājaiya of Narasimhapura against Lakṣmappa Nāyaka and defeated the latter in battle and got much wealth. Next he fought against Belūr Kṛṣṇappa Nāyaka and acquired great wealth by defeating his enemies. He marched against Vīrarājayya. Bhalālōcana Nāyaka of Mūgūr, Immādi Ramarāja Nāyaka of Yalavandūr, Mallarayya of Ummattūr etc., defeated them in battle and took tribute from them. He saved the lives of many Gauḍa chiefs. Tirumala Rāja was not true to his overlord Veṅkaṭapati Rāja of Vijayanagar and he along with the Nāyaka of Madura plotted against him. Rāja Woḍeyār attacked Srirangapaṭnam and took possession of it in the year *Saumya Māgha Bahuḷa*

10, Thursday. Tirumalarāja was at Malangi and Rāja Woḍeyār sent his womenfolk safely to him. He then conquered the neighbouring kings of Talkad. Mūgūr Kalale, Hullahalli, Bilikere etc.

Nāñja Rāja of Taracuri and the king of Alambadi listened to the wicked advice of the king of Madurai and stood against him. Rāja Woḍeyār marched against them killed them in battle and conquered Haradanahalle, Satyagala, Ummattur etc. Yelavandūr was given to Immaḍi Rāmarāja Nāyaka as a *Rājāgrahāra*. He saved the life of the king of Tagadūr. At Melkote, Rāmasamudra, Tirumalakodalu, Yadatore etc. he created *agrahāras* for Brāhmins. He built *gōpurās*, *prākāras*, cars etc., to the temples of Cāmundēśvari and Lakṣmirāmaśvāmi. He reconstructed the cities of Mysore and Śrīrangapaṭṇa and arranged for several festivals in the temples of Paścima Raṅganāthaśvāmi and Yādavagiri Tirunārāyaṇaśvāmi. He was unequalled in all the countries and had several birudas such as *Rājakula Mūrttāṇḍa*, *Rājādhirāja*, *Rāja Paramēśvara*. Finding that his death was drawing near, he gave proper advice to his followers and mounting a white horse rode to the temple of Tirunārāyaṇaśvāmi at Yādavagiri and became one with that got in the year *Piṅgaḷa*. He ruled for 8 years in Śrīrangapaṭṇa.

Afterwards his grandson Cāmarāja Woḍeyār, son of Narasārāja Woḍeyār ascended the throne in the same year. He got the titles of *Vīra śūra*, *Malavara gaṇḍa* abhayapratāpādhiśvara and conquered all those who stood against him in battle and got many lands. He defeated the son of Jagadēvarāya and got Cennapaṭṇa. He fought with Bhaira Nāyaka, Śāla Nāyaka, Hanumappa Nāyaka etc., and took possession of Cennarāyapaṭṇa etc. He collected all the arms of his enemies and kept them in Mysore. He gave *agrahāras* to Brahmins and gave lands to the temple of Paścima Raṅganātha. He died in the year *Īśvara*. Vaiśākha śuddha 15, after a rule for 20 years.

After him Immaḍi Rāja Woḍeyār, the son of the youngest queen of Rāja Woḍeyār, became king in the year *Īśvara* Vaiśākha śuddha 15. He defeated Kṛṣṇappa Nāyaka of Arakalaguḍu and got tribute from him. His birudas were *Vīra śūra*, *Ma'avaragaṇḍa*, *Saṅgitalōla*, *Sāhityalōla*, *Ubhayapratāpādhiśvara*. He celebrated the Daśara festival with pomp and splendour and gave *agrahāras* and built temples and tanks etc., and died in the year *Bahudhānya*, Āsvijā Śuddha 15 after a rule for only one year.

Afterwards, Kaṇṭhīrava Narasarāja Woḍeyar, son of Beṭṭada Cāmarāsa Woḍeyār, brother of Rāja Woḍeyār, ascended the throne at Śrīraṅgaṭṭa. As soon as he became king he had to withstand the onslaught of Ranadaula Khān, the commander-in-chief of the Padshah of Bijāpur. The army of Ranadaula Khān was completely destroyed. He took possession of Periyapaṭṭa, and got every thing that was in the palace of Bhuvanēśvari. He defeated the army of Vīrappa Nāyaka of Madura and got Satyamangalam, Danyākana-kōttai etc. He got success in the battle of Yethankanāḍu and attacked Magadi and saved the life of Cikka Kempe Gauḍa who came to him for protection. He took possession of Turuvakere, Badaba, Mayasamudra etc., and conquered some of the minor chiefs and got their lands. He subjected the kings of Malayāla and Kongu countries and attacked Ratnagiri. He gave protection to Śrī Ranga Rāya and established the temple of Narasimhaśvāmi and gave many valuable jewels to the gods. A crown called Kaṇṭhīravamuḍi was offered to the deity and lands were given to the temples. He fortified the forts of Śrīraṅgaṭṭa and Mysore. He gave *agrahāram* in his name to several Brahmans. He built several tanks of which the one at Nañjangūḍu and another at Śrīraṅgaṭṭa were very famous. In the observance of Ekādasi vratam, he was equal to Rukman-gada. He obtained Viṣṇudīkṣā from his guru and died in the year *Vikāri*, Śrāvaṇa Bahula 8. He ruled for 22 years. Afterwards Doḍḍa Dēvarāja Woḍeyār, son of the youngest queen of Dēvappa Woḍeyār who was the son of the youngest queen of Bola Cāmarāsa Woḍeyār ascended the throne at Śrīraṅgaṭṭam on Bhādrapada Śukla 1, in the year *Vikāri*. He conquered the army of Keḷadi Śivappa Nāyaka who had come to Śrīraṅgaṭṭa with a large army and attacked the fort, he defeated also Lakṣmappa Nāyaka who had helped Śivappa Nāyaka and took possession of Narasimhapur. He spared the life of the king of Arakalguḍu. He took possession of Satarepaṭṭa, Vasudhara, Nasana etc., which belonged to Śivappa Nāyaka of Keḷadi. He got Cikka Nāyakanahalli from the Muslim rulers of Bijāpur. He rescued the king of Nagalvadi, and forgave his supporters. He defeated the army of Cokka Nāyaka of Madurai and took many valuable jewels from Cokka Nāyaka. He gave rich presents to Venkatēśvaraśvāmi and gave lands also for the performance of several pūjās. He was fond of listening to the Purāṇas and erected free feeding houses of several places. He gave *agrahāras* to Brahmans and constructed a big tank called Devāmbudhi in Mysore. In Mahāballacala, he erected a Vṛṣabha made of stone which was a wonder to all people. After doing many good deeds, he died in the year *Paridhāvi* Phalguṇa Śuddha 7. In all he ruled for 14 years.

After him, Cikka Dēva Rāja Woḍeyār ascended the throne on the 12th day of the bright half of Phalguna month in the year *Paridhāvi*. He attacked Doḍḍa Dēvagiri Durga and conquered Cik-kappa Gauḍa and his collaborators. He defeated all the pālaiyagārs of the vicinity and got much wealth. He marched against Sha-hāji of Bangalore, captured it and took all the arms and ammunitions found there. He marched on to Tiruchirapally and looted it. He fought with Cennama Nāyaka and others and took possession of Shyala, Saḍamaṅgala, Nāmakallu, Paramathi etc. He marched against the king of Ikkēri and defeated his entire army in battle. He took possession of Mahārājana Durga, Cikka Magalur, Banavara etc. and defeated some of the Palaiyagars who defied even the Pādshah. His fame spread far and wide and was recognised even by the great Pādshah and was known as Jagaderāja. He held the darbār during Mahānavami with great pomp and splendour. He worshipped in many temples and rebuilt many others. He built dams across the river Kāvēri and made the water available for all the land. He gave *agrahāras* and built tanks and temples. He was very kind and ruled very well for 31 years and 20 days. In the year *Tāraṇa* Kārttika he died.

After him, Kaṇṭhīrava Mahārāja Woḍeyār ascended the throne at Śrīraṅgapaṭṇa in the year *Tāraṇa*. Mārgaśīra 1. He was very obedient to his mother and was known as Śrīyarahara. His commander-in-chief Nañjarājayya went with all his army to Cika Ballapur and conquered Baicegauda and got tribute from him and took some places from him. He defeated some of the Palaigars of the vicinity and marched against the king of Sirya who was a Muslim and subdued him. After him, Śrī Narasarāja Woḍeyār ruled for 8 years and died on Phālguna Śuddha 15 in the year *Jaya*. His son, Sri Kṛṣṇamahārāja Woḍeyār ascended the throne of Śrīraṅgapaṭṇa in *Jaya* and ruled over his kingdom very well. Dewan Sadulah Khān, Sidhoji, Gorpade, etc. wanted to fight with him and made preparations for it. They marched towards Śrīraṅgapaṭṇa and besieged it. In the battle that took place some of them lost their noses and some their heads. So they fled away. In the year *Parābhava*, Baji Rao, the Mahratta took a large army and attacked the capital. But his army was destroyed and he fled away. In the year *kīlaka*, Dēvarājayya, the commander-in-chief went round the kingdom with a large army and punished all the evil doers. Kṛṣṇarāja Woḍeyār ruled for 18 years and died in the year *Virōdhikṛit*.

Afterwards, Sri Cāmarāja Woḍeyār who belonged to the family of Kṛṣṇarāja Woḍeyār ascended the throne in the same year, on Phālguṇa Bahula 7. But he listened to the wicked advice of people like Nāraṇappa, Kaḍūr Cikkayya, Śivanappa, Kaṇṭhīravayya etc., and appointed them for important posts in preference to well-trying and faithful servants. He ruled very badly and did not have faith in God or Brahmins. His subjects suffered a lot on account of his wicked rule. He ruled for 2 years and three months and was then deposed in the year *Ānanda*.

Afterwards, on the same day, Immaḍi Kṛṣṇarāja, son of Śrī Mahā Kṛṣṇarāja and Dēvarājjammā ascended the throne of Śrīrangapaṭṇa. His marriage was celebrated with great pomp and splendour. Then he fought with the king of Ballapur, defeated him and made him pay annual tributes. Fatteh Singh, Babu Rāo and others besieged the fort of Śrīrangapaṭṇa and were killed. He improved the finances of his kingdom. He meted out proper punishments to the evil doers. He came to Dhārāpura and ordered his minister Venkaṭapatiāh to punish one Jaṅgamma who was using abusive language and doing evil deeds. This minister and Mañjarājaiah proceeded against this wrong doer and took him a prisoner. He marched to the neighbouring countries of Tiruchirāpalli, Rāmeśvara, Tondamān etc. and made their kings obey him. His fame spread far and wide. He arranged for the performance of regular *pūjā* in the temples of Trinēsvār, Lakṣmiramaṇaśvāmi, and Cāmuṇḍi in the city of Maḥiṣapura. He built a tank called 'Devāmbudhi' for the benefit of all people and repaired the tank 'Narasāmbudhi' Nāñjaṅgūd. He rebuilt the fort at Śrīrangapaṭṇa; built a dam across the Kāvēri and built a tank known as *Sītāsarovar*. The people were very happy under his rule. He died in the year *Vyava*, Caitra bahula 1. In the year *Sarvajit*, Caitra bahula 3, his son Nāñja Rāja Woḍeyār became king. His youngest son Cāmarāja Woḍeyār became king in the year *Nandana*—Then Kṛṣṇarāja Woḍeyār was made king by the English.

Kaṇṭhīrava Narasurāja Vijaya : (Palm leaf)

WILSON, p. 331. V.

Shelf No. 19—6—2.

The manuscript begins with the *pithika sandhi* giving a few invocatory verses. It is said that Dalavāy Nangarājendra caused the daring deeds of his master, to be narrated in the poem.

The next *sandhi* is known as the *Bhūbhāgavarṇana sandhi* where the Kaṇṇāṭa deśa, Kāvērī and Mysore are described.

The next *sandhi* deals with a description of the kings of that dynasty and is known as the *Vamśavistāra sandhi*. In the time of Yayāti was born Dharuṇi of Ātreya gotra who came and settled down in Mysore from Dvāravati. His son was Beṭṭēndra, the killer of the enemies. His son was king Cāmarāja. He had two sons Rājēndra and Bēṭṭādecāmarajēndra. Quarrel arose with the neighbouring kings of Karugahalli on the question of their boundaries. The chiefs of Karugahalli who were subdued by the Mysore kings, went and sought protection under Tirūmalarāja. Tirumalarāja forgetting that the Mysore kings were his great friends and well-wishers, immediately invaded the forts round about Aripura. Then with the idea of invading Mysore he collected a huge army.

They besieged *Suragiri*, *Ummattūru* and *Mugūru*. When the army besieged the frontier forts Bettāda Cāmendra recounts with his elder brother in anger the assistance rendered to Tirumala against *Narasimhapura* and *Bēlūr*. Leaving the brother for the protection of the fort, he crossed the river at Garalapuram and attacked the army at midnight and caused panic in the army. Battāda Cāmendra plundered the encampment at Satyagāla. Passing through Sosale he attacked and subdued the encampment of Tiruvangūru and returned to Mysore after finishing all these within three days. Hearing this the Rāya besieged Kesareyapura. In a day the Mysore army already much fatigued was collected and their army was plundered. The chief of Periyapaṭṭana fled from the battle-field. One after another the kings also fled.

In the *Arasinavara Janana sandhi* or the *sandhi* dealing with the birth of Kaṇṭhīrava Narasa Rāja, it is mentioned that Kaṇṭhīrava Narasarājendra was born on the day of Narasimha Jayanti, Śukla pakṣa Caturdaśi, and was therefore named as Kaṇṭhīrava Narasarājendra. His life until he was crowned king of Mysore is briefly mentioned. After he was crowned king, with universal approval he appointed Nañjendra as the *Daḷapati* or the commander-in-chief of the army.

The next *sandhi* is the “Rangadhāma Kāvērī Mahimā sandhi”, where god Ranganātha of Śrīraṅgaṭṭaṇam and the river which encircles the town are described.

The next *sandhi* is the “Śrīraṅgaṭṭaṇada Śṛṅgāraṇa sandhi” where also the different parts of the city are elaborately described.

The *Aramane Varṇane sandhi* describes the different parts of the palace and the temples of Narasimha and Rāṅgeśa.

The *Nityōtsavadōlagada sandhi* appears next, and describes the court of the king.

The next two *sandhis* *Madanamōhini kathe* and *Rūpajayanta Madanamōhini viraha sandhi* deal with the marriage of Rūpajayanta with Madanamōhini.

The next *sandhi* the *Karṇātakke Khānā Banda sandhi* deals with the invasion of the Karṇāṭaka country by Khāna. Since a dispute regarding the boundary lines arose between the Ikkēri chief Ken-gendra and *Vijayāpura*, *Vijayāpura* invaded Ikkēri and plundered the whole country. The army returned with immense booty. Then the Pāteya (Padshah) giving him a huge army asked the minister to invade the Karṇāṭaka country. Ankuṣa Khāna and several other Khāns were given for his assistance. The army reached Basava-ṭṭana and made friendship with Poovāla Hanuma. The army was further strengthened by recruits from Harapanahalli, Kanakagiri, Sondūru, Gudiyakote and Hattiya Yerrappa Nāyaka Doḍḍiriyaraśa further supplied some army. In the same way Hiriyūr Tammaṇṇa Nāyaka also supplied some more. Baira Nāyaka of Cikkanāyakana-halli and Hanumappa Nāyaka of Tumgere also went with all their forces. Bēlūr and Narasimhapura also followed them. This huge army under the command of the various Khāns marched against Kārṇāṭa. Ranadhūli Khān marched to Sire and looted the place. Hearing this the chief of Tumkūr ran away to the hills. Ranadhūli

Khān severally devastated this unopposed country and the panic-stricken people fled to the forests. With the idea of invading Bangalore the army alighted at Śivaganga. Rāyadurga, Kunigilu, Ballālapura, Koṭāla, Bijjāvara, Cikkabaḷālāpura, Holavanahalli, Hosavuru, Masti Devandapura, Soolibale, Sidilghatta — all submitted to the Khān. Then he thought of invading Śrīraṅgaṭṭana where the king resides. With the idea of besieging Śrīraṅgaṭṭana the army encamped at Rāmagiriyaḍurga.

Besides these, the armies that were forced to join them at Gudikōṭa, Rāyadurga, Cikkānāyakapura and other places were also exhibited before him. Immediately the army entered the country, the king gave orders to Dalavāy Nāñēndra to take necessary precaution to protect the forts on the frontiers and also the capital.

The next sandhi deals with the siege of Ṭaṭṭana by the Muslims.

The next *sandhi* also *Laggeya sannāha* deals with the preparation and besieging of the fort. The heroic deeds of the soldiers of the Mysore army are described. About 12000 of the soldiers of the Muslim army were punished by the cutting off their noses by the Mysore king. *Patsya* was bewildered and greatly admired the Mysore king for his valour.

The *Laggegevittudu sandhi* appearing next mentions the actual besieging of the Muslim army on all the sides of the fort of Ṭaṭṭana and how their attack was successfully repulsed by the Mysore army.

The Koggole sandhi mentions the utter defeat of the Muslim army at the hands of the Mysore king and their return. The fall of the Muslim commanders has been most graphically described in this sandhi. Raṇadhuli Khān returned to Vijayāpura with the remaining army.

The next *sandhi* deals with the siege of Rāmagiri by the Mysore kings. The Ikkēri chief Poovala Hanuma tempting the Muslims of a large booty suddenly got their army. The Patsya again sent Raṇadhuli Khān. The Khān proceeded against Kengēndra and occupied Basavaṭṭana. The Mysore king wanted to occupy Rāmagiridurga which was in a strategic position and difficulties would arise if this was allowed to be occupied by the Muslims.

Accordingly Nañjarājēndra was sent to besiege the fort. Nañjarājēndra besieged the fort, occupied it and obtained large booty and captives. The easy capture of Rāmagiri was highly appreciated by the Khāna. Immediately Kanthīrava attacked Cennapaṭṭana at which time Raṇadhuḷi Khān was engaged in occupying Cikanāyakanahaḷli. The two armies met at Huliur and Abdullā Khān's army was rooted out. Then the Mysore king invaded Bāgūr. Here the Khān submitted to Kanthīrava. Then Nañjēndra was sent to occupy Turugere. When Taruveyakere was attacked severely the Khāns with all their forces encamped at Noṇābanakere. The attack of the Muslims here was entrusted to Lingarājēndra who completely destroyed the Muslim army. The Mysore army then returned to Śīraṇgapaṭṭana.

The next sandhi deals with the invasion and occupation of Samballi, on account of the village Māratahaḷli. Samballi was besieged and occupied. The final attempt on the Madhure chief with his *mūlabala* to recover Samballi was also a failure. The Mysore army carried their arms as far as Tirunāmale, Tirucangūdu, Tirucanāpura and other places.

Periyapaṭṭanaḍa Lagge — The chief of Narasimhapura being assisted by the Muslims refused to pay tribute to the Mysore king. Immediately, the king ordered Daḷavāy Nañjarāja to go and besiege the fort. The fort was destroyed and the Khāns who had come to their assistance fled away from their fort. The chief of Narasimhapura submitted and paid the tribute.

The next person who revolted was Nañjuṇḍa Rāja, chief of Periyapaṭṭana who also refused to pay tribute to the Mysore king being assisted by the chiefs of Ikkēri. The king again ordered Daḷavāy Nañjarāja to go and drive the chief of Periyapaṭṭana to Malayāḷa and then invade and occupy Ikkēri, the chief of which was haughty due to his friendship with the Muslims. Passing through rocky tracts and impregnable forests the Mysore army reached Periyapaṭṭana. Periyapaṭṭana was assisted by the Ikkēri and the Muslim armies. Their army at Periyapaṭṭana was greatly destroyed by the Mysore army and Sahaji, Ankusa Khān, Abara Khān, Mahikara Henu and Vedogi's son ran away from the battlefield. Periyapaṭṭana was occupied and the frontier chiefs of Kodagu, Konkaṇa and Malayāḷa also accepted allegiance to Mysore king.

Nañjarājiaryana jagala — The *Patsya* of Vijayapura heard the news of the occupation of Periyapaṭṭaṇa by the Mysore king and greatly admired the valour of its king Kanṭhīrava. Then he offered the assistance of the seven constituents (*septāṅga*) of his kingdom to any one who would fight and conquer the Mysore army. Mustāpā-khān offered himself as the candidate to undertake this adventure. Entering Mysore he encamped at Turugere. The Mysore army under Nañjarājendra marched against him. A fearful battle ensued and after the annihilation of the Muslim army *Nañjendra* died. The news of his death reached Kanṭhīrava.

Mahānavami Yolaḡa :—The king ordered the ministers to invite all the subordinate princes to the *Mahānavami* festival and ordered Linge Gauḍa to decorate the city.

Many chiefs that came assembled at Śrīraṅgaapaṭṭaṇa. Besides these the Vidvāmsas, Siddhapuruṣas, Siddhāntis, Gāyakas, Vītas, Vidūṣakas. Nāgarika. Piṭhavardhanas and Śrīgarapuruṣas assembled at Śrīraṅgaapaṭṭaṇa from different countries.

Lastly the Dharma Varṇana sandhi describes the pomp and pleasure of the king and the Daśara celebrations at the capital.

Kanṭhīrava Narasarāya Woḍeyār:

He ascended the throne in the year *Tāraṇa*. In this reign the annexations to Mysore were very few and were only confined to Cikkaballapūr. The total acquisitions in 6 places of Cikkaballapūr were 44 villages, 15 tanks and 13 canals and their income also being specified for the year *Nandana*.

Kaifiyat of Arikuthara :

WILSON, p. 343, I.

Shelf No. 18—15—23.

(Kannaḍa and Marāṭhi)

There were three men Doḍḍa Vīra Bhadra Nāyaka, Cikka Vīrabhadra Nāyaka and Candraśēkhara Woḍeyār. Vīrabhadra Nāyaka built the town of Arikutara. This Arikutara śīme 3,000 included 26 villages. Besides including 26 villages to this śīme, Vīrabhadra Nāyaka built a fort at Arikutara and ruled over this place for 45 years paying *cauthai* to Kṛṣṇa Rāya, the chief of Ummattūr. His son Vīrabhadra Nāyaka ruled over the country for 50 years.

He was succeeded by his son Huca Vīrabhadra Nāyaka who captured the Umbali grāmas of the Paligars and ruled this country for 65 years.

Some relative of the above king (letters not visible) who for having resided at Vijayanagar probably acquired the name Candraśēkhara Woḍeyār. His son therefore was named Cannarāja Woḍeyār who is said to have ruled over this place for 72 years.

His son Candraśēkhara Woḍeyār ruled over this place for 56 years. He was succeeded by his son Doḍḍe Araśu who ruled over this place for 66 years. When the chief of Seringapatam invaded Periyapaṭṭaṇa he followed him and captured the city. In the fort he obtained several precious stones which he utilised for charitable purposes. He was regularly paying *cauthai* to the Mysore kings.

In the reign of his son Cennarāja Arasu, the Mysore king converted this to an *Umbali*.

After him his son Cikke Araśu was in the peaceful possession of this umbali for 62 years.

When this *umbali* was in possession of his son Canna Arasu, Nawab Hyder Ali Khān after usurping the throne of Seringapatam, seized the Gangavāḍi grāmas leaving only the *umbali* villages of

Arikutara and Varadāra. He was in possession of the remaining *umbalis* for 80 years.

His son Vīrarāja Araśu succeeded to the *umbali* and after some time even the remaining *umbali* villages were confiscated by the government. He lived for 60 years and died without any issue.

The *Kaḍattam* also contains the Khanesumari or the number of houses found in the village belonging to each community. It also gives the list of temples existing in the village.

This *kaifiyat* was caused to be written by Nañja Rāja Araśu.

CANARA BOOKS

MANUSCRIPT No. 184

WILSON, p. 343, No. IV.

(Battamaru verṇanam)

Battle Tayārisuva Vivara or the Details with regard to Weaving :

This is not a historical manuscript as it relates to some details of weaving.

Govardhanagiri or Kamalācala Māhātmyam :

WILSON, p. 344, XI. (Canara books).

TAYLOR, III, p. 656.

Shelf No. 18—15—35.

This Kaifiyat of Gōvardhanagiri is also called Kamalācala or Bettadakōte Kaifiyat.

It begins with the purāṇic account of the marriage of Girijā, the daughter of Himavanta, and the sinking of the earth into Pātāla. Sage Agastya was requested to go to the south to counterbalance the weight on the north so that the earth may be placed in equilibrium. While the sage Agastya was descending down to the south, Vindhya who was his disciple prostrated before him and he was asked by his *guru* to remain in the same position until he returned from his southern tour.

The origin of the name Kamalācala is attributed to its form of the eight petals of a lotus. It was in this *Kamalācala* that the sage Agastya was for a long time performing his penance.

After giving legendary account of its early history the manuscript says that after the rule of Bhōja Rāja and others, the whole country was divided into four divisions and the southern country was ruled by the Narapati kings from the city of Vijayanagar. The total of 81 crores of the kingdom was divided into 9 divisions each of 9 crores; and each division was governed by a *Danāyaka*. Somanna Danāyaka was appointed as the governor of the southern country. He came to Ummattūr and there appointed Nanjarāja Waḍeyār as the *Danāyaka*. This Somanna Danāyaka built the fort at Kamalācala. On account of some dispute with his brother-in-law Candappa Danāyaka, the fort was attacked and Sōmanṇa Danāyaka committed suicide. Candappa Danāyaka and his family ruled over the Kaḍalur Samsthāna from the city of Trikadambapura till Śaka 669. From Śaka 710 Gonde Cōla Rāya coming from Drāviḍa Dēsa occupied and ruled over this country. He also renovated the temple of Varadarājaśvāmi and built the Navaranga and Kaṭṭalu Maṇṭapa.

Till Śaka 720, Parvata Rāya ruled the country. Thereafter till Śaka 880 Gōvinda Rāya, Ahōbala Rāya, Acyuta Rāya and Vidyādhara Pātre ruled over this country.

Then till Śaka 900 Jakkarāya ruled over this country.

Then ruled Mādhavarāya of Śivana Samudra till Śaka 970, Venkatapati Rāya till Śaka 1001, and Śaṅkararāya till Śaka 1050. In his region the image of Triyambaka was consecrated by Gurumurti Kriyāśakti Woḍeyār at Triyambakapura and the image of Gōpalaśvāmi was consecrated by him at Terakaṇāmbi.

Sōmaśekhara Rāya ruled till Śaka 1080. He renovated the temples of the Venkaṭaramaṇa Śvāmi at Muradi and Rāma dēva temple at Gundala. He was succeeded by Antapparāśa by the order of Kṛṣṇarāya of Ānegonḍi and he was succeeded by Appāji Nañjaiya and Rāyastha Venkaṭaiya.

Viṣṇuvardhana Rāya ruled from Śaka 1081 to Śaka 1110 and consecrated the Pañcanārāyaṇas.

Then till Śaka 1280 there was no proper administration in the country.

Then Cendappa Bēdar occupied the *agrahāras* and temples in this country.

Then Dēvārāya, a descendant of the Ummattūr rāyas occupied this country and ruled till Śaka 1340. He renovated the Mūlasthāna temple at Terakaṇāmbi. He was succeeded by Nañjarāja Rāya till Śaka 1384 and then Gōvardhana Rāya ruled till Śaka 1416. In the year *Ānanda* Phal. śu. 5 Friday Kṛṣṇarāya ascended the throne and this country was given as a *Mukhāsi* to his son-in-law Jagadēvarāya and he ruled this country till Śaka 1428. He gave grants of lands to the Triyambakēśvara temple at Triyambakapura. He ruled till Śaka 1492.

Then till Śaka 1515 Immadi Jagadēvarāya ruled over this country. His son Kumāra Jagadēvarāya ruled till Śaka 1522.

Then till Śaka 1543 Śrīraṅgarāya ruled over this country. He had no successors and since he was suffering from a carbuncle, he handed over the administration of Serīṅgaṭaṁ Samsthāna to the Mysore king Rāja Woḍeyār in the year *Saumya* Kārtika Ba. 10 Tuesday.

Rāja Woḍeyār ruled for 9 years. His son Immadi Rāja Woḍeyār ruled till Śaka 1575 for a period of 23 years.

His son ruled for 2 years till Śaka 1577. He was succeeded by Kanṭhirava Narasa Rāja Woḍeyār till Śaka 1600. Then Doḍḍa Dēvarāja Woḍeyār ruled over this country for 14 years. His son Cikka Dēvarāja Woḍeyār ruled for a period of 33 years. He consecrated the image of Para Vāsudēva at Terakaṇāmbi and gave several grants to it in the year *Parīdhāvi* and to protect these he built the fort of Vijayapura.

His son Kanṭhīrava Narasa Rāja Woḍeyār then ruled over this country for 4 years.

His son Kṛṣṇarāja Woḍeyār — 30 years.

His son Cāmarāja Woḍeyār — 32 years.

His son Kṛṣṇarāja Woḍeyār — 30 years.

In Śaka 1680, *Bahudhānya*, Hyder Nāyaka in the reign of Kṛṣṇarāja Woḍeyār, whose *Dālavay* was then Karacuri Nañjarājaiya, occupied the country and styled himself as Hyder Nawāb. After the death of Kṛṣṇarāja Woḍeyār, his son Nañjarāja Woḍeyār was anointed as the nominal king by Haider. After the death of Hyder at Arcot, his son Tippu Sultan continued with the administration of Seringapatam with Cāmarāja Woḍeyār as the nominal king on the throne. When this Cāmarāja Woḍeyār died in the year *Ānanda*, Tippu Sultan himself ascended the throne of Seringapatam. In the year *Siddhārthi* Caitra Ba. 30 Saturday, the East India Company occupied this country when Kṛṣṇarāja Woḍeyār, son of Immadi Cāmarāja Woḍeyār was made the ruler of Mysore under the Company. Terakaṇāmbi became a Taluk in Mysore Samsthāna.

NOTE:—Excepting the part dealing with the Mysore history, the account is fictitious and devoid of any historical value.

I. *Haranahalli Kaifiyat* :

WILSON, p. 345, No. XIV.

Shelf No. 18—15—10.

The purāṇic account of Rāma's wanderings in Daṇḍakāraṇya followed by his brother Lakṣmaṇa in search of his wife Sītā is given in the *Kaṭattam*. Then follows an account of the division of India into four kingdoms in which the Narapati kings were ruling at Vijayanagar. Once when the Vijayanagar king Harihara Sōmēśvararāya was touring in the southern portions of his kingdom, he encamped near the village Dēvarāyapaṭṇa situated to the south-west of Amara-giriparvata. Here he built a fort to the north-east of Dēvarāyapaṭṇa. He named this new town as Viprapurī since he built it for the sake of Brahmans. The *Kasaba* was made an *agrahāra* of 128 *ṛṭtis*. He also got a Trikūṭācala Jakanacāri in the *agrahāra* and granted three villages for the offerings and upkeep of the temple. He also built the Sōmēśvara temple in the village and gave the two villages Belekere and Gollarahalli as an *umbali* to temple. He also built many temples in the place. He appointed Mailara Tammaṇṇa as the *Nāḍiga* and Hebara Timmaṇṇa to the other office of the village *Ravike* and gave them also Nāgenahalli Heralahalli and other lands in the *Kasaba*. After constructing a tank in the village and giving the whole of southern kingdom as a *jāgir* to his daughter Somanagaṭī, King Harihara Sōmēśvara proceeded further on his tour. After the king's return the fort was completed and big tank was built and grants were given to the Śakti Dēvatā Kōdiyammā. Harihara Sōmēśvara was succeeded by Viṣṇuvardhana and other kings. Then Narasingarāya ruled the kingdom of Vijayanagar. He was succeeded by Acyutarāya and Sadāśivarāya. Next in the reign of Kṛṣṇarāya, the southern kingdom was governed by Acyutarāya and Aliya Rāmarāya. In his reign the people of the southern districts were very much troubled by the *pālaiyagārs* and so to put them down, Kṛṣṇadēvarāya appointed Jagadēvarāya, a member of his family, who came to the south and annexed their territory. The southern kingdom was given as a *jāgir* to this Rāna Jagadēvarāya. Jagadēvarāya's successors were Immaḍi Jagadēvarāya and Anku-śarāya.

Then this country was occupied by the Tarikere chief Tim-mappa Nāyaka. He built a temple on the Amaragiri hill and also

the big tank Timmappanāyakana here. His successors were, Hanumappa Nāyaka, Sanga Hanumappa Nāyaka, Sītārāmappa Nāyaka and others.

Then Gajamasaki of Golkoṇḍa occupied the place and ruled over this place appointing Tarkhan, Dikavakhān and other *sardars*. Then the Ikkēri chiefs Cannammāji and Budi Basappa Nāyaka ruled over this country.

Then Mysore king Kanthīrava Narasarāja Woḍeyār seized this part of the country from the Ikkēri chiefs and annexed this to the Mysore country. This Mysore king realising the importance of the fort of Bagade, built by Timmagauḍa of Hole Narasipur situated at a distance of five miles from Karanahalli, undertook to repair the fort. After the succession of Kṛṣṇarāja Woḍeyār and a few Mysore kings to Kanthīrava Narasarāja Woḍeyār, the southern kingdom was occupied by the Mahratta Gōpāl Rao.

Then this country was ruled by Haidar and Tippu. After the English captured Seringapaṭam this country was administered by Kṛṣṇarāja Woḍeyār.

II. *Kaifiyat of Bāgade :*

Timmegauḍa of Hole Narasipur built a small village on this site which he named Bāgade. He also constructed the small tank Tengaṭi to the west of the village. In the days of Narasagauḍa one of the descendants of Timmegauḍa, the construction of a fort here was undertaken for the benefit of the country. Accordingly a trench was dug up and a fort was built.

III. *Kaifiyat of Mōdur :*

A legendary account of the consecration of a Linga named Rāmēśvara by Rāma in Trētāyuga while he was returning to Ayōdhya from Lankā. One Marugauḍa was living in the village Karaṇahalli very near this site. He observed a temple in this forest and decided to build a village on this site. The forest was cut down and a village was built. He gave the name Mōdur for the village since his ancestors were living in a place of that name. He continued to reside in this village and imported several families from Kaḷenahalli. Then there was the Palaiyagār rule in this village when Kṛṣṇarāja Woḍeyār, king of Mysore subdued them and annexed this to the Mysore State.

MANUSCRIPT No. 187

*Mysoramanēyacinna Bandarāja Lekka or the Account of the Jewels
of the Mysore Palace:*

WILSON, p. 346, No. XXII.

This is an incomplete manuscript of no historical importance. Names of some peculiar ornaments such as *Ardhacandra Pāḍaka*, *Śūryakānti*, *Hattivalinke*, *Kaivaku* etc., are mentioned in it and also names of persons from whom and for whom they are purchased.

*Rāyadurgada Arasuga'a pūrvottaram (Account of the
Chiefs of Rāyadurgam).*

WILSON, p. 346, No. 24.

TAYLOR, III, p. 650.

Old Numbers. 5, 633, 1917.

(Kaditam)

15—3—65.

Account of the Rāyadurgam Chiefs:

While king Kṛṣṇarāya was ruling at Vēlūru, he summoned Venkaṭapati Nāyaḍu to his court and bestowed upon him the office of *Daḷavāy*. After some years of service as *Daḷavāy*, Venkaṭapati was appointed to be in charge of the stronghold of Candragiri fort which he held for many years. He had two wives Ma(Tu)ngamma and Celuvamma by whom he had two sons Koneṭi Nāyaḍu and Kastūri Nāyaḍu respectively.

King Kṛṣṇarāyalu moved from Vēlūr to Penugoṇḍa from where he ruled for some years. About this time *Daḷavāy* Venkaṭapati died at Candragiri and of his two sons Koneṭi Nāyaḍu and Kastūri Nāyaḍu, Koneṭi Nāyaḍu was recalled to the king's court at Penugoṇḍa where he was appointed the *Daḷavāy*. His younger brother Kastūri Nāyaḍu succeeded his father at Candragiri, where he died after some time without leaving any issue.

When later Kṛṣṇadēvarāya returned to Vijayanagar from Penugoṇḍa, he appointed Koneṭi Nāyaḍu to rule over Penugoṇḍa.

Subsequently, the Nizam of Golkonda laid siege to the Penugoṇḍa fort for six years. As the fort could not be taken by any means, the Nizam opened negotiations with Koneṭi Nāyaka and offered him the five forts of Kundurpi, Yenumuladoḍḍi Dēvaduladurgam near Kalyānadurgam, Mudigalludurgam, Siruvalamkoṇḍa fort. Koneṭi Nāyaka accepted the offer, and leaving Penugoṇḍa into the hands of the Padshah moved to the Kundurpi fort where he ruled for three years.

About this time the Rāyadurgam fort was held by the Boya, Bemmala Nāyaḍu. A part of the Rāyadurgam-śīmā extending (west ?) from Melakalmūru was under the occupation of the Citra-

kallu Chiefs while another portion was annexed by the Gudikota (?) Chiefs. Thus the Rāyadurgam-sīmā was reduced in size and came to comprise only 63 villages. Koneṭi Nāyaka who was at Kundurpi sent a force under (Podiyaram ?) Koṇḍappa to Rāyadurgam which was soon captured and garrisoned by his troops. Thereafter Koneṭi Nāyaka moved his headquarters from Kundurpi to Rāyadurgam where he ruled for 9 years. This Muslli Koneṭi Nāyaka had two wives Lacamma and Venkaṭamma who bore him a son each, Pedda Timmappa Nāyaḍu and Koneṭi Nāyaḍu respectively. They succeeded to the estate of their father which they shared equally.

Timmappa Nāyaḍu held Rāyadurgam and enjoyed the share while his brother Koneṭi Nāyaḍu fixed his headquarters at Nutimaḍugu and administered his share of that state. Timmappa having no issue brought up his nephew Venkaṭapati Nāyaḍu, the son of Koneṭi Nāyaka. Timmappa Nāyaḍu ruled Rāyadurgam for three years during which period he conquered and annexed the *samuts* of Dharmavaram, Kanckallu, Moka, Hirehalu and Nāgalapuram to his estate. On his death, Venkaṭapati Nāyaḍu succeeded to the entire Rāyadurgam estates, his father having also died at Nutimaḍugu.

The Rāyadurgam estates fetched an income of four lakhs and fifty thousand of *Varāhas* and the samasthanam maintained a force of 12,000 men and 2,000 horses. The Nawab of Golkonda, while on a visit to Rāyadurgam, had been pleased to bestow on Timmappa Nāyaḍu, the predecessor of Venkaṭapati, the *Nubat*, (i.e., the right of maintaining a *Naubat*).

A great battle took place for a whole day between the Rāyadurgam forces and the forces of the Citrakal Chief. In the fight the Citrakal horsemen retreated while the fight between the infantry forces continued indecisively. Suddenly in the din and confusion of the fight, Yakub Khān and his brother at the head of his 100 troopers broke away from the main army and fought against another contingent of the Citrakal army. He succeeded in putting them to death.

The chief of Citrakal, Brahmalanāyaḍu, marched against Rāyadurgam and laid siege to it. For three months the siege lasted and at the end of the period the Chief of Citrakal made a general assault and attempted to ascend the fort-walls by using *laggams* or rope ladders, but to no purpose as these were cut off by the defenders who destroyed a large part of the attacking troops. When the forces of the Citrakal Chief were giving way owing to prolonged fighting, the defenders — two thousand troopers, rallied out from inside the

Rāyadurgam fort and fell upon the enemy when they defeated and put to rout the enemy army.

Baramalanāyaḍu returned to Citrakal, defeated and having lost much of his army. Timmappa Nāyaḍu continued to rule at Rāyadurgam for some time more. He ruled for three years and died leaving his estates to his nephew and foster son Venkaṭapati Nāyaḍu whose period of rule lasted for nearly 28 years. He had five sons Koneṭi Nāyaḍu, Rājagōpāla Nāyaḍu, Timma Nāyaḍu, Kastūri Nāyaḍu and Raghu Nāyaḍu. On the death of Venkaṭapati Nāyaḍu in the year *Siddhārti* Koneṭi Nāyaḍu, his eldest son succeeded him. Koneṭi Nāyaḍu ruled for 14 years and on his death was succeeded by his next brother Rājagōpāla Nāyaḍu, who ruled for two(?) years and 5 months. Of his two sons the eldest died while young.

On the death of Rājagōpāla Nāyaḍu in the year *Dhātu*, his younger brother Kastūri Nāyaḍu committed suicide. His another brother Timmappa Nāyaḍu succeeded to the estates which he administered for 26 years and on his death without issue, Venkaṭapati Nāyaḍu, son of Rājagōpāla Nāyaḍu succeeded to the administration. Soon after, Tipu captured the fort and despatched Venkaṭapati Nāyaka, his brothers and all the members of his family as prisoners to Śrīrangapaṭṇam. Later along with his brothers Venkaṭapati Nāyaḍu was transferred to Vengaluru where he died as prisoner owing to illness caused by the rigour of his imprisonment. His younger brothers Peda Annaya and Cina Annaya were hanged by Tipu at the time of the English (Parangi) invasion of Bengaluru. The other members of his family were confined at Paṭṇam. (Śrīrangapaṭṇam).

When Śrīrangapaṭṇam fell to the English, the remaining members of the Rāyadurgam family moved to Rāyadurgam. Rājagōpāla Nāyaḍu, the nephew (sister's son) (of the rightful heir to the estate ?) governed the Rāyadurgam and other *gudikallu*, for three months.

When the Mughuls captured Rāyadurgam and garrisoned it with their troops they took Rājagōpāla Nāyaḍu to Golkonḍa where he was confined for a year. When the *Parangis* (English) occupied Golkonḍa, they sent Rājagōpāla Nāyaḍu to Gutti, where Col. Munro was stationed, and where he was confined.

WILSON, p. 347, No. XXXII.

Shelf No. 18—15—41.

1. *Uppaligara kaifiyat*:

The *Kadattam* contains an account of the origin of the Uppaligar in the form of a fantatical story relating to the original manufacture of salt with which the *Uppaligas* were associated.

The *Kadattam* then mentions that it is customary among the *Uppaligas* to perform the marriage in the house of the bride after the usual functions of proposal and fixing of date.

2. *Komaṭi Jāti Kaifiyat*:

This section gives an account of the Komaṭi community.*

* The account bears a close resemblance to the story narrated in Telugu Vaiśya or Kanyakāpurāṇa.

CEDED DISTRICTS
MANUSCRIPT No. 190

Account of Agriculture in the Nāgeladinna district:

WILSON, p. 435, II-1.

Shelf No. 15—4—8.

Kaifiyats of Ceded Districts:

Res :—Partially restores in L.R. Vol. 8.

Telugu and Kannada.

Contains a detailed account of the agricultural operations in the district, the ploughing of the soil, sowing, harvesting etc., and the cost of cultivation per unit.

Kaifiyat of Arekare, Gulyam Taluk :

WILSON, p. 435, II-2.

Shelf No. 15—4—8.

Not historical.

Copy of the Guḍikattu-Kavile relating to several villages in the Veludurti-sāmut in the possession of Karṇam-Ceṇṇamarāju Nāgarāju of Rāmaḷḷa kōṭa :

WILSON, p. 435, II-3.

Shelf No. 15—4—8.

Kaifiyat of Ceded Districts:

The villages of Veludurti-Sāmut were surveyed in Ś. 1220 during the time of Pratāparudra of Wārangal. The following system of measurement was standardised.

1 *ghaḍā* — 16 *gajas* (length).

100 *ghaḍās* — 1 *Kuṇṭa*.

Weight measurements :

1 *Mānika* — 8 seers.

1 *tūm* of Bījavari — 4 *Kuñcās* or 16 *Mānikās* or 128 seers.

The capacity of *Kuṇṭa* was its capability for being sown with 1 *tūm* of Bījavari.

The *Kaifiyat* refers to the fixing of the Hastākṣi Āyakaṭṭu of the following 19 villages, revised from time to time, starting successively with the period of Vikrama Cōla in some cases, Pratāparudra of Wārangal, and Kṛṣṇadēvārāya and other Vijayanagar monarchs.

Mundagudde Tunga Māhātmye:

WILSON, p. 460, I—1.

This is in Sanskrit running to 8 pages said to be the 8th chapter of the *Brahmāṇḍa Purāṇam* (Tungabadrā Māhātmya and the hermitage of Māṇḍavya are described).

MYSORE LOCAL TRACTS

Account of the Caranti Maṭham :

WILSON, p. 460, I-2.

Shelf No. 18—15—7.

This section describes the foundation of the Caranti Maṭha for a priest of the Lingāyat religion in Sonda Kuppa Kasaba. During the rule of the Mughals this Sondakuppavillage, which was included in their kingdom, was made important in the Taluk for administrative purposes. Since this village did not possess a Lingāyat Maṭha, it was found very difficult to provide water and food for Sivācār travellers passing through that village. Observing this difficulty the Lingayats of the place desired to have a Maṭha in the village. They then approached the Dēśa Mukhi Desapande, Kulkarṇi of Ārakād who represented the matter to the Nawab Sātullakhān Saheb and granted permission to construct a Lingāyat Maṭha in the place. A *sarvamānya* was also obtained by him for the Maṭha and the Maṭha was constructed in the place.

Account of Santabennur in Mysore:

WILSON, p. 461, I-5.

Shelf No. 18—15—7.

In the year *Citrabhānu*, Nawab Hyder Alī Khān assisted by Rājā Medakēri Nāyaka of Citaldurg attacked and occupied Bidarūr. Bidarūr was named Nagara and Santebennur was given over to Medakēri Nāyaka, which continued to remain in his possession till Śaka 1699 *Hēviḷambi* for a period of 15 years.

Again in Śaka 1700 *Viḷambi*, Nawab Bahadūr occupied Santebennur and it remained under Tippu also for a period of 12 years.

When Santebennur was annexed in Ś. 1700 it was given as a gift to Nāḍiga Lakṣmaṇṇa and his son since they greatly assisted Tippu in conquering this place, and they got 3 cannons installed within the fort.

The Mahratta occupied the place in Śaka 1713 *Virodhikrit* under Paraśurāmbhāvu. Tippu reconquered this in 1714 *Parīdhāvi* and retained it till Śaka 1720 *Kālayukti* for 7 years. The Devarahalli Māgaṇi was also included under Santebennur at this time.

In Śaka 1721, the English occupied Seringapatam. For 2 months and 13 days this was occupied by Kṛṣṇappa Nāyaka of Tarikere. The English occupied the whole of this country in the month of Āśāḍha. In Śrāvaṇa Pūrṇaiyya appointed Śankararāya as the *Mamaldar* of this place.

Account of Hudigere Śīme :

WILSON, p. 461-1—6.

In Śaka 1487, Kurgappa Nāyaka of Santebennur built a fort and the temple of Ranganātha in the village of Kedigere of Dumminād in Uchangī. This village was given as an *Ombaḷi* to Īśvarayya's son Timmappa and the village was named Hodigere. The rest of this section corresponds with the previous section of this manuscript with slight deviations and additions noted below.

Tasim Khān ruled over Hodigere from Śaka 1599 to Śaka 1608 for 10 years. From Śaka 1610 to Śaka 1625 Hasanāli Nawab ruled over this place for 17 years. When he went to fight with Hole Honnur, he also proceeded against Baramaṇṇa of Citaldurg; but he was defeated as a result of which he surrendered 21 villages out of the 49 in Dumminād to Citaldurg. Only 28 villages remained and in Śaka 1612 a fort at Rāmagiri was built. Muhammad Khān ruled from Śaka 1626 to 1631 for 5 years. Abdul Rusmāl Khān ruled from Śaka 1632 to 1634 for a period of 3 years.

Najitkhān Nawab's Sardār Ajādari ruled from Śaka 1635 to 1640 for 5 years.

Vazir Khān Nawāb ruled over this place from Śaka 1641 *Vikāri* 1642 for two years. Hiṛe Medekeri Nāyaka of Durga from Śaka 1643 *Śubhakrit* to 1661 *Sidhārthi* for 18 years. Bidarūr Sōmaśekhara Nāyaka from Śaka 1662 *Raudri* to Śaka 1684 *Citrabhānu*.

After the fall of Seringapatam, Budan Khan was sent to collect the Revenue of this country with the assistance of the Old *Amaludar*. One Dalidampata Sāheb attempted to capture this Budan Khān, but he escaped and fled away from the place. Finally Pūrṇiah who came with his army to this fort, appointed Śankara Rāya as the *Mamaledar* of Basavapaṭṭaṇa, which included this village in that taluk.

Account of the Jangam or priest of the Lingāyat religion at Bangalore:

WILSON, p. 461—I—7.

In the village Sirahatti there were two natives Purāṇada Prabhuvaṛiyya and Cannavīrayya. After their death Prabhuvaṛiyya's son joined the Tirasvāmi maṭha. When a dispute arose between Gurusthaḷada maṭha and this he joined the Gurusthaḷada maṭha. He again changed to Dambaḷa Kōte maṭha from which place he changed to Sooresavira Sanyāsi maṭha where he stayed with Pavaḷada Nimbaṇṇa for some time. After his death he went to Kūḷli and was moving about with Śankarabhārati svāmi who left him at Bangalore.

Account of Soḷekere in Santebennur District:

WILSON, p. 461, I-8.

This section begins with Tungabhadra Māhātmya. A relative of the ballāḷas by name Raṇavikrama Rāja constructed a town here by name Svargavaṭi where there were more than 700 Brahmans of very high order. On the hill by the side of this town there was an ant hill to which a cow poured over her milk every day. The king discovered a Linga there and constructed the temple of Sidheśvara at the place. A legendary tale is told about the birth of a female child Śāntaparamēśvari by his wife Nūtanadēvī. This girl was said to be married to God Siddhēśvara. Thereafter since God ceased to appear before her during night, she committed suicide in the tank built by her. Once when the king entered the Brahman locality he was enamoured of the beauty of the Andhra Brahmin Cakramalla's daughter. People were sent to fetch the girl for the king. The Brahman with his family committed suicide and cursed the king and the town, which were destroyed thereafter. Several attempts to build a village or a town thence did not succeed or they did not survive for more than three months.

Account of the conquest of the countries by the Mysore Kings:

WILSON, p. 461 — I — 9.

This once has been copied from a *Kadattam* describing the building of this kingdom by 10 kings in 189 years 8 months and two days. The manuscript mentions the genealogical list of the Mysore kings.

Account of the ghats and hills in Honali, Sasuvehalli and Malur Districts:

WILSON, p. 461. I — 10.

This section gives only a geographical description of the place. It contains the names of the different hills or ghats in the vicinity.

Genealogy of the kings of Belagutti:

WILSON, p. 461 I — 12.

In Śaka 1258 Harihara ascended the throne of Vijayanagar. His son was Dēvarāya. His son was Caḷuva Rangappa Nāyaka. He occupied Diḷugur on the banks of the river Tungabhadra in Belinādi in Śaka 1280 and in Śaka 1283 he built a strong fort at Honnāli. The construction of the fort began in Vaiśākha of this year and was completed in Śaka 1287 and he ruled over this fort for 20 years till Śaka 1303. His son Mārabhūparāya ruled for 34 years from Śaka 1304 to 1337. His son Mādhavarāya ruled from 1363 to 1381 for 29 years. His son Venkaṭādrirāya ruled from Śaka 1382 till Śaka 1409 for 28 years. Since this Venkaṭādrī Nāyaka killed Cannāyaka on Bedaragudda, he obtained titles and was honoured with a green flag. He built Belagutti, in Śaka 1405. Venkaṭādrī Rāya's son Rāmakotṭarāya ruled from Śaka 1410 to 1412. *Sādhāraṇa* for 3 years. In Śaka 1413 Praudharāya of Vijayanagar occupied all the forts at Sirigere, Belenad and Henali districts and gave Belagutti as an *amara* to Rāmakotṭarāya. He ruled over Belagutti from Śaka 1413 to Śaka 1437 for a period of 25 years. His son Yalaṇṇa Nāyaka ruled from Śaka 1438 to 1472 for 35 years. Yalaṇṇa's son Dāsappa Nāyaka ruled from Śaka 1473 to 1486. In this year Aliyarāmarāja of Vijayanagar died. Again Dāśanāyaka ruled from Śaka 1487 to Śaka 1493 for 7 years occupying Honnali district also. In Śaka 1494 since a dispute arose between him and Tarikere Hanumappa Nāyaka Honnali was given to Rangapparāja of Ankāpura and Dāśanāyaka returned to Belagutti. His son was Venkaṭappa Nāyaka who ruled from Śaka 1494 to Śaka 1519 for 25 years. His son Timmappa Nāyaka ruled for 12

years till Śaka 1532. His brother (name not mentioned) ruled for another period of 12 years till Śaka 1544. His brother Doḍḍappa Nāyaka ruled till śaka 1564 for 20 years. Venkaṭappa Nāyaka's grandson Narasappa Nāyaka ruled from śaka 1565 to śaka 1589 for 25 years. Then Timmappa Nāyaka's son Venkaṭappa Nāyaka ruled from Śaka 1590 to Śaka 1629 for 40 years. His son Timmappa Nāyaka ruled from Śaka 1630 to Śaka 1684 for 56 years. Then Belagutti was occupied by the Nagara chiefs, being assisted by the Mughals and they gave this as an *inām* for which Belagutti chiefs were paying tribute to the Nagara chiefs.

In Śaka 1684 Hyder occupied Nagara, and later other forts in the vicinity. Hyder granted the village Belagutti as an *inām* to its original owner.

Then the army of Mādhava Rāo son of Nānāsaheb of Poona came and devastated the whole country. Later the English occupied the fort of Kodyāla and Hyder recovered the fort from them. From there Hyder proceeded to Bangalore. Venkaṭappa Nāyaka followed Hyder and was staying at Sadāśiva gada. In that year since dispute arose between Hussain Khān the *Killedār* of Honali and Kunusi Nāraṇappa, Venkaṭappa Nāyaka was appointed as the *Killedār* of Belagutti and so Venkaṭappa shifted from Sadāśiva gada to his original place Belagutti. Venkaṭappa Nāyaka was in possession of this fort for 4 years. The Kudure Sondarika lasted for a period of 10 years and ceased thereafter.

In the year *Viḷambi* orders were received from Seringapatam to accompany Kandacar Mannārappa of Nagara to besiege Citrakallu durga. Rājārāmarāya of Nagara began collecting army to send more for their assistance and when he died an army of 200 was sent under Balarāmayya to Madakeri and in the fight that ensued with Coorg army Balarāmayya suffered a heavy loss and escaped to Nagara and there stayed with Venkaṭappa Nāyaka. The same year Tippu recovered Nagara from the English and from Nagara he went to Kodyāla, where Balarāmayya was put to death. That year Venkaṭappa Nāyaka's father Timmappa Nāyaka also died. Belagutti which was till now under the administration of Nagara was separated after the death of Balarāmayya, Venkaṭappa Nāyaka went back to Belagutti and continued to stay there paying his tribute to Seringapatam.

In the year *Krōdhana* Vaiśākha ba. 2 Venkaṭappa Nāyaka died. His successor now is Timmappa Nāyaka. His elder brother is

Rangappa Nāyaka. Venkaṭappa Nāyaka's brother Raghunātharāya and his sons are also staying in this village now.

Account of Honnali (wrong Title):—Kaifiyat of Nagar:—

WILSON, p. 461 — I — 11.

This place was first ruled by the Kadamba kings. Later on this was included in the Ballaḷa empire in which period Bommarasa dynasty was ruling over this place as the Palegars under the Hoysalas. Bommarasa's son Bāḷenavangadiaraṣu built the Sōmēśvara temple at Keladi. After the Hoysalas this was included under the Vijayanagar kings.

In the village of Hallībayalu there were two brothers Cavudagaḍa and Bhadragaḍa. One Yādava belonging to the Harijan caste was looking after their cattle. One of the cows was daily going to an anthill and was pouring its milk there. This being reported Cavudagaḍa dug up the anthill and found the Rāmēśvara linga there. He built temporary pandal for the linga and was worshipping it daily. He was also directed in a dream that he would become the king of that land and while ploughing his field he obtained huge wealth hidden in his field. Since his servant died in procuring him this wealth he built the fort in the name of his servant Yadava Murari. Hearing this the Narapati kings of Vijayanagar Acyutarāya Sadāśivarāya sent for these brothers. Bhadragaḍa was named as Sadāśivarāya Nāyaka and given this place as an *amara māgaṇi* in Śaka 1467. This Bhadrappa gaḍa returned to this place and after collecting an army defeated the following and other *Palegars*:—Ikkeri Mallagaḍa, Kānave Puttegaḍa, Nellur Puttegaḍa, Singauppe Puttegaḍa, Himarati Puttegaḍa, Andige Palegar Vīranna wodeyār, Bavudri Muppinagaḍa, Mabsāle Puttegaḍa, Jain Palegars of Siravanti, Yalagalli Puttegaḍa and Veḷḷur Puttegaḍa.

Subduing these Paḷaiyagars Sadāśivarāya Nāyaka ruled over this place from Śaka 1467 to 1483 for a period of 16 years. He repaired and improved the temple of Rāmēśvara of Kēladi. He built a fort on the old site of Kēladi. He subdued Nīlakaṇṭharāya of Kēlasipaṭṭaṇa and occupied the place. From there he transported all the merchants and their goods to his newly built peṭṭah which he named *Sadāśivasāgara*. There he also built the village Viśvanāthapura and he built several temples on the banks of the river Varadā. In the town he built several *keris* and also a *Lingāyat maṭha* to which he granted 6 Svasti villages.

Sadāśivarāyanāyaka had two sons Hire Śankaṇṇa Nāyaka and Cikkaśankaṇṇa Nāyaka. Hire Śankaṇṇa Nāyaka succeeded him. He is said to have obtained a mysterious sword by which he subdued all the kings of India. He also constructed several temples and ruled till Śaka 1494 for 11 years. His son was Rāmarāja Nāyaka who ruled till Śaka 1504 for a period of 10 years. His son Viravada ruled for 7 months. He was succeeded by his uncle Hire Venkaṭappa Nāyaka the brother of Rāmarāja Nāyaka. He annexed the kingdoms of Bhairadēvi and Mangalore. He built the fort of Bidanūr in Bidarahalli. His son Virabhadrappa predeceased his father at the age of 20. It was at Gerasappa town that Bhairarāsa Wodeyār was succeeded by Cannammāji who assumed the title Bhairadēvī that was defeated by Venkaṭappanāyaka. He ruled till Śaka 1551 for a period of 47 years.

He was succeeded by Virabhadranāyaka in whose reign there were some internal struggles. Ikkēri invaded and occupied by Ranadulla Khān. Virabhadranāyaka built the town Bidurūr on the other side of the river and began to rule there till Śaka 1568 *Tāraṇa*.

He was succeeded by the famous Śivappa Nāyaka of Bidarūr, the grandson of Cikka Śankaṇṇa Nāyaka. He drove away Ranadulla Khan and re-occupied Ikkēri. He annexed Biligi and Candraguṭṭi Śavanūr from Cautas, defeated the Mughal army and occupied Harnaḷi, defeated Koṇḍaiyya the gaṇḍa of Āyanūr and annexed his country. He then proceeded against Kengappa Nāyaka of Tarikore and also annexed that country. These annexations amounted to 18 lakhs. He consolidated this 'Empire' by introducing a thorough system of survey which he called '*Sistu*'. Then he proceeded against Mysore and occupied Arkalgud, Bēlūr and Vastare. He ruled from Śaka 1560 to Śaka 1582 and ruled for 13 years 9 months. He was succeeded by Venkaṭappa Nāyaka who ruled for 11 months. Then Sivappa Nāyaka's son Bhadrappa Nāyaka ruled for 12 years. He was succeeded by his brother Huccu Sōmaśēkhara Nāyaka. Sōmaśēkhara Nāyaka was killed and his wife Cannammāji went to Kavule durga. The people brought her back from Kavuledurga and adopted to her a son named Budibasappa Nāyaka. In her reign Sardār Asamanta invaded the country. After a long siege a treaty was entered into and his army returned taking a ransom of 3 lakhs of *varāhas*. Cannammāji sent her army under Doddaguruvappa who defeated Bharamaṇṇa Nāyaka and occupied Santebennur. She ruled from Śaka 1594 to Śaka 1619 for a period of 25 years. Then Budi Basappa Nāyaka independently ruled from Śaka 1619 to Śaka 1636

for a period of 17 years 5 months. He had two sons Virabhadrappa Nāyaka and Sōmaśekhara Nāyaka who later succeeded him. Since his uncle Nirvānaiyya built a Lingāyat Maṭha at Śṛṅgēri hostilities arose with the Śṛṅgēri maṭha. Śṛṅgēri Śvāmi invited Bājirāo who came and invaded this country. Ransom was paid and treaty was entered into with the Mahrāṭhas. The Lingāyat maṭha at Śṛṅgēri was destroyed. Then the Mughal army under Teliikhān came to invade the country since he ascended the newly carved throne. "Lalaki". Again a heavy ransom was paid and the Mughal army returned. After the return of the Marāṭha army there was great famine in the country. Sōmaśekhara Nāyaka ruled from Śaka 1636 to Śaka 1661 for a period of 24 years 8 months. Then his elder brother Virabhadra-nāyaka's son Cikka Budibasavappa Nāyaka succeeded him. In the year *Āṅgīrasa* Phālguna Nānarāo's army invaded this country. The Mahrāṭha army levied their tribute and returned to Poona taking a heavy ransom from this country. Again they invaded in the year *Bhava* and again a heavier ransom was paid to the Marāṭhas.

He was succeeded by his wife Vīrammājī. She adopted a son of her uncle whom she named Sōmaśekhara-nāyaka with the permission of her subjects. She granted *Svastis* to the Śṛṅgēri maṭha. She agreed to pay a tribute of 12 lakhs of rupees every year. She herself attempted to get her adopted son killed. At this time Hyder's army assisted by the Pālēgar of Citaldurg invaded this country. Vīrammājī was captured and imprisoned at Maddagiri and this place was named as Hyder Nagar. Except for the occupation of this country by the Mahrattas under Paraśurāmbhavu for the year *Sādhāraṇa* in the middle, Hyder and his son Tippu occupied this country until the fall of Seringapaṭam. Then the English handed over this place to the Mysore kings.

The manuscript also furnishes the names of persons who were appointed as Amildārs to this taluk from the year *Citrabhānu* and it also furnishes the list of various corn imported to and exported from this taluk.

Utsangi Ventike Salluva Sante Bennur Kaifiyat:

WILSON, p. 461. I — 5.

Shelf No. 18—5—7.

After Aliya Rāmarāya, nephew, (aliya) of Kṛṣṇarāya during his reign granted to Hanumappa Nāyaka Mādakari nāḍḍu (in the name of amara magane) included in the Utsangi ventē. Hanumappa

Nāyaka built a temple for Hanumān in that place. He had two sons Kengappa Nāyaka and Hucappa Nāyaka. Kangappa Nāyaka constructed a fort and a temple and dug a tank. In front of the temple a lake was dug and called "Rāma Tīrth" He was ruling his territory in a just manner for 9 years till Śaka 1489.

His son Immaḍi Kenge Hanumappa Nāyaka caused tanks to be built in Sante Bennūr village.

His son Kenge Nicca Madavaniga Hanumappa Nāyaka built tanks in the villages of Beliganudduva and Kulunūru. He ruled for ten years till Śaka 1502.

His sons (1) Vīra Kenge Hanumappa Nāyaka and (2) Cikka Kenge Hanumappa Nāyaka jointly ruled from the era 1503. After some time when misunderstanding between the brothers rose the younger, Cikka Kenge Hanumappa went to Bāṇavara. Vīra Kenge Hanumappa was ruling happily from Basavapaṭṇa for about 56 years till 1560 (Śaka). At this time Raṇadulla Khān, overcame several pālegars, captured the Basavapaṭṇam fort, damaged it considerably and sacked the family temple of Rāmacandra Dēva and one or two other temples. A mosque was built instead and the following grants made for it: (1) Kulunuru village (2) Kempanahalli village. In both the villages stones bearing the seal of the mosque were planted. Then his follower Murtuja Beg was stationed to help the Basavarāyapaṭṇam (Śaka 1562). Khān-Khān, a follower of Murtuja Beg was ruling from Sante Bennūr for nine years from Śaka 1563 *Viṣu* to 1571 *Krodhi* and broke temples for building a mosque.

The muslims were contemplating upon breaking the Ranganātha temple at Uddumarutti. Then the swarm of bees from the beehives in the temple walls foiled their object. However, they removed the stone inscription detailing the grant to the temple and planted it near the mosque.

One Pateh Khān belonging to the party of Murtuja Beg was in charge of the administration of Sante Benūr for 5 years from *Vikṛti* 1572 to *Jaya* 1576. He was building a mosque there.

Cikka Kenga Hanumappa Nāyaka at Bāṇavar went to Baganagar Bijāpūr and was waiting to have audience with the Padsha. First of all the Padsah arranged for a fight between him and a tiger. In that fight Hanumappa Nāyaka slew the tiger. The Pādsah was immensely pleased and conferred the title of "Sarja" on him. Besides, he was permitted to take back all his former possessions

and set up his rule in Sante Bennūr. It is said that on his return to the place he cut the pigs and made Muslims flee. There he ruled for six years from *Durmukhi* Śaka 1578, to *Śubhakrt* 1584.

Sarja Khān (of the Moghuls) marched again and Hanumappa was too weak to defend. From Śaka 1585 to 1593 the Khān was ruling from Basavapaṭṭaṇa. Hanumappa fled to the province of Tarikere. The Khān did not take up the construction of the mosque, as he was told that the place was desecrated with the blood of pigs. He granted the time-honoured *ināms* to Nadiga Narasaṇṇa.

From Śaka 1593 to 1598 one Mahamud Sadak Beg camped in Sānte Bennūr on behalf of the Khan.

From 1598 to 1603 representative Kāsim Khān was camping at the Sānte Bennūr.

Bharamanna Nāyaka of Citradurga besieged Sānte Bennūr in Śaka 1604 (*Dundubhi*), defeated Kāsim Khān and having brought Sānte Bennūr under the province of Citradurga, ruled it till 1638 (35 years).

Bidarūr Sōmaśekhara Nāyaka sent an army under Gurappa, brother of *Sarvādhikāri* Nirvāṇayya in 1639 to capture Sānte Bennūr. Gurappa attained *śiva loka* there and the king on hearing this caused a stone *maṭha* (*Kalla maṭha*) to be built there in his honour and gifted lands fetching 40 *varāhas*. The lands are situated in (1) Cennagiri Śīme Lakṣma Sāgara village (2) Padmanahalli in Yeḍatore region. Then he ruled till Śaka era 1684 (*Citrabhānu*).

In 1662 (*Raudri*) Vīra Madakari Nāyaka of Citra Durga marched with an army to Sānte Bennūr to capture it, but was foiled in his attempt.

In 1671, (*Śukla*) Kastūri Rangappa Nāyaka (son of Vīra Madakari Nāyaka), Villali Moti Khān (of the Mughals), Murari Rāya of Guṭṭi and some others with armies besieged Sānte Bennūr for two months, but in vain. The invaders had to return humiliated after being forced to pay "*Cauth*".

Mysuru Arasugaḷa Pūrvābhyudaya Vicāra Kadattam.

WILSON, p. 461, I — 9.

Shelf No. 18—15—37.

Appanna Timmarāja Woḍeyār had two sons, Aruberalu Cāmarāsa Woḍeyār and Dēśappa Woḍeyār. Aruberalu Cāmarāsa Woḍeyār's

son was Ḍvarāja Woḍeyār and his son was Kṛṣṇa Woḍeyār. His son was Bola Cāmarāsa Woḍeyār. His son was Hiri Cāmarāja Woḍeyār who was born in Śrāvaṇa Ba. 2 of the year *Prabhava*, and his wives were Hiriymmā and Kempammā. His son was Rāja Woḍeyār. Beṭṭada Cāmarāsa Woḍeyār had two wives Kiri Ammanavāru and Devagammanavāru. His sons were Muduka Deva Rāja Woḍeyār and Cenna Rāya Woḍeyār. Kṛṣṇa Woḍeyār's son was Beṭṭa Woḍeyār.

Rāja Woḍeyār was born in the year *Paridhāvi*. Hiri Cāmarasa Woḍeyār was anointed in the year *Prajōtpatti*. Hiri Cāmarasa Woḍeyār died in Kārtika Ba. 3 of the year *Dhātu*. Then Beṭṭa Woḍeyār ascended the throne. In the year *Bahudhānya* Ranganātha Dīkṣita and Halapaikadavaru (? money lenders) requested Rāja Woḍeyār to ascend the throne of Mysore by some means since there was much disorder and confusion in the country due to the reign of Beṭṭa Woḍeyār. In Kārtika Ba. 12 of the year *Bahudhānya* Rāja Woḍeyār was anointed king.

In the month of Puṣya of the year *Jaya* the people of Karuḡalli prepared to invade Mysore. But they were defeated by Beṭṭada Cāmarasa Woḍeyār.

In the year *Durmukhi* Rājiah with all the palegars invaded Kesarege. Beṭṭada Cāmaraja Woḍeyār successfully assisted the people of Kesarege and saved them.

Beṭṭada Cāmarasa Woḍeyār was born in the year *Ānanda* and in the year *Pramādi* Muduka Devarāja Woḍeyār was born. In the year *Rākṣasa* Cennarāja Woḍeyār was born. In *Pramādi* Āṣaḍha Rāja Woḍeyār's son Narasa Rāja Woḍeyār was born. In *Bhādrapada* śu of the year, *Visu* Nañjaraja Woḍeyār was born. Beṭṭadiāh was born in *Svabhānu*, Immaḍi Rāja was born in *Paridhāvi*, *Jyeṣṭha* śu 7.

In the year *Krōdhi* Beṭṭada Cāmarasa Woḍeyār being enraged left Mysore and came to Paṭṭaṇa, where he became the friend of Tirumalarājiah and Daḷavāy Rāmarājiya. The king gave money to his brother Beṭṭada Cāmarasa Woḍeyār and asked him to settle down at Rangasamudra.

Cāmaraja Woḍeyār was born in *Vaiśākha* Ba. 6 of the year *Sobhakṛt*, Rāja Woḍeyār died in *Jyeṣṭha* Ba. 13 of the year *Pingala*

and in Āṣāḍha śu 10 of the same year Cāmarāja Woḍeyār was anointed king and he ruled for nearly 20 years.

In the year *Paridāvi* Immaḍi Rāja Woḍeyār was born and was anointed king in the year *Īśvara* and ruled for a year and four months. In the year *Rākṣasa* Kaṇṭhīrava Narasa Rāja Woḍeyār was born and in *Bahudhānya* Narasa Rāja Woḍeyār went from Nallūr to Mysore to get himself anointed. In the year *Bahudhānya* Kaṇṭhīrava Narasarāja Woḍeyār was anointed and crowned king. Ranadulla Khān invaded Paṭṭaṇa in the month of Puṣya and returned in Māgha. Kaṇṭhīrava Narasa Rāja began to rule in the month of Caitra *Pramādi*. He ruled for 21 years from *Bahudhānya* to *Vikāri*. Muduka Dēvarāja Woḍeyār had two queens Hiriamma's son was Yahya Dēparāja Woḍeyār And Kiri Arasi Amma's son was Doḍḍa Dēvarāja Woḍeyār, born in *Durmati*, Kempa Dēva Rāja Woḍeyār was born in *Prabhava* Jyeṣṭha śu 5, Friday. Maridevarāja Woḍeyār was born next and the youngest was Cikka Dēvaiya.

Then the manuscript gives a list of the queens of the Mysore kings.

Then the manuscript gives a list of the names of the Mysore Dalavays and the period of their rule.

Then it gives a chronological account, year after year of the countries which were obtained and conquered by the Mysore kings.

Kaifiyat of Tannur Rākṣasi:

WILSON, p. 461—II-1.

Shelf No. 19—4—32.

This is an incomplete *Kaifiyat* narrating the story of a servant of Īśvara and Pārvati being cursed and born as a Rākṣasa and regaining his original status after the spice of the curse was over. There is little or no historical value in this *Kaifiyat*.

Kaifiyat of Attikuppe Village :

WILSON, p. 461—II-2.

The genealogy of seven kings who ruled in the beginning of Kaliyuga is given. These kings were Bāhabala Rāya, his son Akṣaya Rāya; his son Paceprīti Rāya; his son Prītiyoma Rāya; his son Bhānu Rāya; his son Sivākara Rāya

In Vikrama era 1935 (Sālivāhana era 1800) Subala Rāya ruled over the kingdom of Danāyakanakote which lay on the bank of the Kāvēri. Once, the king with all his army came to a village called Hōsur. This village was very prosperous and lay to the south-east of the Hēmagiri hills which were by the side of River Hēmavati. The king was very much pleased at the sight of the village and told his minister that the village should be converted into a city, with fortified walls and a tank. Kaṇṭhirava, the minister, arranged to build the same.

The king died after sometime and his son Hari Rāya came to the throne. He wanted to have a temple for Harihara, a statue of Hanumān, and a tank to the east of the temple.

Later the kings of Mysore, Rāja Woḍeyār, his son Cāmarāja Woḍeyār, his son Kaṇṭhirava Nārasarāja Woḍeyār ruled over it. Cīkadēvarāja Woḍeyār who belonged to this dynasty annexed it to his kingdom. His grandson was Kaṇṭhirava Nārasarāja Woḍeyār. While his son Kṛṣṇarāja Woḍeyār was ruling over the country, his mother Coluvajammā and another woman of the royal family named Dēvarammā saved some money from the allowances given to them and purchased some villages near the city in exchange for the use of Brāhmans. The king carried out their wishes.

Kaifiyat of Ajjampura:

WILSON, p. 461—II-3.

The story of Bhārgavapurī is given. While Viṣṇuvardhana Ballāḷa was on the throne, he came to Baggavalli village which was once the hermitage of Bhārgava Ṛṣi. When he went to the forest for a tiger hunt, he came across the idol of Yōganarasimha and he was told by the people of the place that it was the idol worshipped by Bhārgava himself. The king built a temple there and gradually a city sprang up at that place. It was called Bhārgavapurī.

After this king Narasimha Rāya came to the throne. Afterwards the city was destroyed by famine and pestilence.

For 148 years from 1112—1260, Bommarāsa and his son Narasimharāya ruled over this land as vassals of Vīraballāḷa. For 220 years from 1261—1480, the kings of Vijayanagar—Saṅgama, Harihara, Bukka etc., ruled over this country.

Bukka once camped at some place where he could get good water. Finding the village to be very small, he thought of making it a big village. He built a temple for the god and named the idol as *Prasanna Virūpākṣa*. He gave out lands to the temple and named the village as Bukkābdhi. He built also a temple in Aragata village to God Cennakēśava and donated some land to this temple. He ordered his vassal Basavadanāyaka to make some improvements and went back to his capital. This Basava built a tank to the north of Bukkābdhi and named it as *Danāyakanakere*. He constructed a village also in his name.

In the reign of Dēva Rāya, the town of Āsandi was restored. As a result of a dream he built a temple for the goddess who destroyed the city and consecrated her idol in it. King Dēvarāya gave villages to the temple and Brahmans. In Sālivāhana Śaka 1330 he gave Baṣur and Cikkabasur to Śrī Vēdi Vāmana Bhaṭṭa. In Bukkābdhi, he gave lands yielding 120 *varāhas* annually to Brahmans. He gave Mudigere also to Brahmans.

In the reign of Rāmarāya in Śaka 1480, it was handed over to Rānā Jagadēvarāya who ruled over this place from Madura Cennapaṭṇa. When he was ruling, Ranadulla Khān, who came down to South India at the command of the Mughul king camped in this place and ruled over it from 1532 to 1578. Basavapaṭṇa was their capital. Ranadulla Khān was succeeded by Mirja Sabi who was succeeded by Agramena. During the time of Mirja Sabi in the Śaka year of

1560 (*Bahudhānya*) a fort was built in Karuhallu village by Ajimabanalla. It was called Ajampura.

Afterwards, from 1578 to 1610, Surja Hanumappa Nāyaka ruled over Ajampura. He was succeeded by Nityamadavaniga Rāmappa Nāyaka. Then came Paṭṭābhi Rāmappa Nāyaka. They gave many *agrahāras* to Brahmans. Hanumappa Nāyaka, the king of Tharekere, ruled over this territory from 1642 to 1645. Then the king of Citradurga Madakere Nāyaka by name, conquered this land in 1646.

Afterwards, Sōmaśekhara Nāyaka of Ikkēri conquered this territory and ruled over it for 38 years from 1647 to 1684. From 1685 to 1723, Hyder Ali and his son Tippu Sultan ruled over this country. In the year 1724, king Kṛṣṇarāja Wodeyār of Mysore became its king.

Mugalūr Kaifiyat of Kumsi Taluq:

The Kaifiyat contains untrustworthy matter in the beginning.

Śāla who belonged to the Baḷḷāla dynasty, lived in Shathakapura and was among the Jains. According to the order of a Jaina saint, he killed a tiger and got the name of Hoysāla. He built the city of Dvārasamudra and conquered the lands of Talakāḍu, Gangavāḍi, Nelavāḍi, Bavanāḍi, Hegalavāḍi etc. Dvārasamudra was also known as Halebidu and Śāla lived there happily. After this he came to this place for hunting and when he saw the place, he wanted a city to be built there. The river Vēdā was flowing nearby and its water was made to flow to the south. Temples were built for Gaṇapati, Tryambakēśvara, Bhairavana, Sūryanārāyaṇa, Mahiṣāsura-mardini etc., and golden idols were installed in them. Jaina bastis were also built. Lands were given to the temples. In this way he ruled for 98 years. Vinayāditya rāya ruled for 92 years from *Paridhāvi* to *Vikriti*. His son Udayāditya Rāya ruled for 87 years; his son Pratāpa Rāya ruled for 90 years; his son Yelagirāyanga for 78 years; his son Ajigeayanga for 89 years; his son, Bhūpāla for 91 years. His son Narasimha Baḷḷāla established a deity in Nārāyaṇapuram and gave *agrahāras* etc. to Brahmans. His rule lasted for 81 years. His son Vira Baḷḷāla built a temple for Prasanna Virūpākṣa in Candradrōṇa parvata. On hearing about his beauty and good qualities the daughter of the Padshah of Delhi resolved to marry him. The Padshah sent his clever minister to Baḷḷāla to bring him to Delhi but the latter refused to go there. He sent his weapons instead and the marriage was celebrated to these weapons. After the marriage was performed the princess was

sent to Vira Ballāḷa and while sending her, the Padshah asked her to sent word to him in case she was put to hardship. Vīra Ballāḷa refused to have conjugal happiness with her and the news reached the ears of the Padshah who came down with his army and attacked the capital. But he was not able to conquer the enemy and went back a few miles. Ballāḷa's sister had two sons who refused to fall into evil ways with the daughter of the Padshah. Enraged at this, she carried tales against them and got them beheaded. The Padshah came to fight once again and this time, Ballāḷa could not resist him. He retired to the Candradrōṇa hills and built a fort there for safety. But his army was gradually destroyed and he entered a cave. The princess Candama Bibi died, so also her father. The city was ruined also. (Incomplete).

KAIFIYAT OF HIRIYAMUGALUR :

Wilson, p. 461 II — 4.

This is purely unhistorical.

Kaifiyat of Ajampura :

WILSON, p. 461 II — 5.

Dalavāy Vīrarāja, who was under Narapati rāya, king of Līlāvati, happened to pass this way from Nilguṇḍa. He heard about the existence of the tank called Kukka Samudra, built by Kīrātas or hunters long ago, and caused it to be made very big and erected stone images on its banks. The land adjacent to the tank is called Kukkanagadde.

From Śālivāhana Śaka 1332, to 1486 for a period of 154 years the kings of Vijayanagar ruled over this place. The last king of the line was Dēvarāya. From 1487 to 1531 for a period of 45 years Ganga Nāyaka ruled over this country.

Afterwards, king of the hunters-caste of Tarekere conquered this place and ruled over it. From Śaka 1542 to 1563 Sarja Hanumappa Nāyaka ruled out this country. From 1564 to 1610 his son Sītārāmappa Nāyaka ruled. His son Paṭṭābhirāmappa Nāyaka ruled from the year 1611 to 1651 i.e., a period of 40 years. He married the daughter of Bharamanna Nāyaka and got some lands from his father-in-law. Sītārāmappa Nāyaka's son Hanumappa Nāyaka ruled from 1652 to 1653. From 1654 to 1686 Sarja Hanumappa Nāyaka, the brother of Hanumappa Nāyaka ruled over this country. His brother Lakṣmappa Nāyaka's son Hanumappa Nāyaka II ruled from 1687 to 1693. His brother Sītārāmappa Nāyaka ruled from 1694 to 1696. His son Sarja Hanumappa Nāyaka ruled from 1697 to 1702. On the whole, they ruled for 161 years and gave out many *agrahārams* to Brahmans. These *agrahārams* were taken from them during the time of Tippu Sultan.

Nawab Hyder Ali Khān ruled from 1703 to 1704. His son Tippu Sultan, ruled from 1705 to 1720 for a period of 16 years. Afterwards in the year 1721 (Śaka year) the English camped at Śrīrangapaṭṭaṇa and gradually Kṛṣṇārāja Wodeyār became king on 16th October 1805.

Kaifiyat of Venkatagrāma of Kukkasamudra Taluq:

WILSON, p. 461 II — 6

This Kaifiyat contains only a fanciful story and is unhistorical.

Kaifiyat of Banjaras of Tarikere:

WILSON, p. 461 II — 7

Originally these people belonged to Jedhpur in the vicinity of Delhi where they lived, by trade. They belonged to Hindu religion and were different from the Rajputs. There were three sub groups among the Banjaras and they were (1) Pavara, (2) Cevani and (3) Vatore. They worshipped Venkaṭarāmaṇṇa and Bhavāni. When they migrated from Jedhpur, they first went to Asaffah of Delhi and then came to Hyderabad where they supplied rice, colam, horsegram etc., to the military. They were exempted from paying duties to the things they brought with them. They were encouraged to get as much food supplies as possible to the military. Thus they gradually settled in Hyderabad.

After some time, when Nawab Hyder Ali Khān came to power and prominence, he sent for these Banjaras. They came and as per his wishes supplied the military with food and other articles. In a copper plate inscription, he caused to be written that all things with which they traded were to be free from duties. This inscription is still in the hands of the Banjaras of Hyderabad. When Tippu Sultan came to power, he wanted more men of this community to supply food materials to his army and hence caused letters to be written to those who were far away. Then people of three different groups came with their oxen and families.

Kaifiyat of Maṇḍagade:

WILSON, p. 461 II-8.

The place is associated with Māṇḍavya ṛṣi of mythological origin.

When Harihara Rāya wanted temples and *agrahāras* to be built in a Māṇḍavyāśrama, the Ṛṣi appeared to him in a dream and asked him not to build anything there as it was not fit for human habitation. Hence he had to build an *agrahāra* on the bank of the river

and called it Māṇḍavyāgrahāra. This lies in Lingapura village. He also built a temple for Hariharēśvara. He requested the king (?) to grant lands for the Brahmans who were in charge of the temple and the agrahāra for the maintenance and performance of *pūjā*. His request was granted. After some times, the ryots expressed great trouble on account of thieves and requested Śōmaśēkhara Nāyaka of Keladi to build a fort there. This was also done and the fort was called as Māṇḍavyakille. But ignorant people called it as Māṇḍagade. This province as well as the province of Nagara fell into the hands of Nawab Hyder Ali Khān in the year *Cīrabhānu*, Puṣya month. Later the fort fell into the hands of the enemies and was burnt.

Kaifiyath of Ho'ehonnur :

WILSON, p. 461 II-10.

There was a temple of Kāla Bhairava on the Droṇa hills. On the south of the hill, there was the *kṣētra* of Śamba. Here, on the bank of the river Bhadrā, there was the temple of Suparṇa also. This place was a dense forest in olden days. The temple of Suparṇēśvara svāmī was there from time immemorial. Once, when Vinayāditya Rāya came here, he camped on the eastern bank of the river Bhadrā near Mallikārjunēśvara temple. He went out for a hunt along with his dogs. When the dogs were let loose on rabbits, the latter came upon the former and drove them away. The king was very much surprised when he heard about this and thought that place was such that everyone who happened to live there would become very brave. Hence he decided to build a fort there. The work was begun in Śaka 996. Gradually a fine city sprang up there. In course of time six nāḍus consisting of 223 villages were annexed to it by the king.

Kaifiyat of the holy places of Anantapur :

WILSON, p. 461, II-11.

On the south-east of Anantapur, there is Acyutarāya Tīrtha. There is the temple of Acyutēśvara built by Acyutarāya. There is a stone inscription there. On the north-east, there is Gautama Tīrtha. There is also the temple of Gautamēśvara. On the north, there is Brahmakamaṇḍala Tīrtha.

There is the Ranganātha temple established by Ikkeri Venkaṭappa Nāyaka. In Hosagunḍa, there is the temple of Kallinātha. It was here that Candrahāsa had his city of Kuntala. The idol of Kallinātha was erected there in the time of the Pāṇḍavas. Nearby there is the temple of Kālēśvara established by Trigarta Mahārāja. In this temple also, there is a stone inscription. In Kannupura *agrahāra* there is the temple of Kāmēśvara, established in the time of Acyuta Rāya.

Account of the temples of Tippuru Bobli in Mysore :

WILSON, p. 462, IV-1. (12 Sections.)

Shelf No. 18—15—15.

An inscription of Śrī Kisa Harihara Rāya Mahārāya, dated Ś. 1313.

An account of the 18 castes :

WILSON, p. 462, IV-2.

The author quotes a Sanskrit stanza and gives an explanation of it. The list of contents gives a title for this part as an "Account of the 18 classes amongst the Hindus" procured in Mysore district. But the explanatory note of the manuscript itself includes the Turuṣkas, Pharangi, Pārasika and others and hence the title given in the table of contents is deceptive.

An account of Vastara with the genealogy of the Vastara kings in Mysore :

WILSON, p. 462, IV-3.

Padmavana which is said to be the abode of Bāṇaśankari (the family deity of the Cālukyas) is situated to the south of Candradrōṇa parvata of the Bābabudan hills. A legendary account of Bāṇaśankara's manuscript. Since the *Saptamātṛkas* killed the Rākṣasas who were the enemies of the gods, the gods made a "Suvarṇa Vriṣṭi." as a mark of their great satisfaction and hence this forest came to be known as "Vasudhara", the corrupted form of which name is Vastara.

A king Santana (who is here said to be the grandfather of Pāṇḍava) built a temple for Bāṇaśankari and the *Saptamātṛkas*. Accordingly a temple and the town Vasudhara were built by him. In Śaka 1194 one Vīraṇṇa Gauḍa was the *Pārpatyagār* of Lakṣmī-kāntanahalli, situated very near Vastara. He built a town and also a temple for the goddess Bāṇaśankari. Till the end of the Hoysala rule the village was included in the Belur Nād. One Puṭṭa Nāyaka who was the betel-bag bearer of the Vijayanagar king Acyuta Rāya had two sons Kṛṣṇappa Nāyaka and Venkaṭādri Nāyaka. King Acyuta Rāya gave this Belur Hobli as "Amatugani" to Cikka Ven-

kaṭappa Nāyaka. Since he had no legitimate issue this Hobli escheated to the Crown. His illegitimate son Cikka Venkaṭappa Nāyaka went to "Parayi Śīme" with his mother (i.e., another country).

King Rāmarāya gave this Bēlūr Śīme as an "Amara Magani" to Vikrama Rāya a Kṣatriya who also died without any issue and the śīma again reverted to the crown.

The *Karaba* of Belur was again given as an *amara magaṇi* to the Palace musician Bhikari (Baikara) Rāmappa. This Hobli was in Rāmappa's possession for 7 years and after his death Taiguru Gopāla Nāyaka annexed this province and occupied this for a period of one year.

This province was then annexed by Honne Kambali a Palegar of Bidanūr Śīme. Since this Palegar had no successors, Nagaradh Śimā including Belur and Vastara were given to his purohit Śankara Nārāyaṇa Bhaṭṭa who ruled over this province for a period of 40 years. Since his sons were incapable of ruling the country, Śankara Nārāyaṇa Bhaṭṭa gave the country to Śankaṇṇa Nāyaka, the chief of Ikkēri, who in return protected the sons of Śankara Nārāyaṇa Bhaṭṭa.

Shortly afterwards Taiguru Venkaṭādri Nāyaka came and occupied this country. In the battle that ensued between Śivappa Nāyaka and Venkaṭādri Nāyaka, Śivappa Nāyaka captured the fort of Vastare and annexed it to his Bidanūr Śīme. Venkaṭādri Nāyaka ran to Bēlūr. After a lapse of ten years Śivappa seized the fort of Bēlūr and Venkaṭādri Nāyaka with a few followers went to Sekarepaṭṇa. After one year Śrī Rangarāya of Anegondi entered this province. Śivappa Nāyaka surrendered the Bēlūr Śīme to Śrī Rangarāya and retained Vastare for himself. When Śrī Rangarāya besieged the fort of Seringapatam, he was assisted by Śivappa Nāyaka. Hostilities arose between Śivappa Nāyaka and the Mysore kings. When Śivappa Nāyaka returned from Srirangapatna he was ill for some time. The Mysore army succeeded in seizing the whole country of Śivappa Nāyaka except Vastare. After some time Dēvarāja Woḍeyār, the Mysore king occupied the fort of Vastara also and engaged himself in a severe war against Bidanūr. Śivappa Nāyaka then defeated the Mysore army and reoccupied the whole of his country which extended as far as Seringapatam. It is said that the Mysore king

finding himself unable to conquer Śivappa Nāyaka, performed a *Māraṇa Homa* by which Śivappa is said to have fallen ill and died at Bidanūr. Śivappa Nāyaka had two sons Bhadrappa Nāyaka and Sōmaśekhara Nāyaka. The Mysore kings invaded this country several times in the reign of Bhadrappa Nāyaka and were effectively repulsed. He was succeeded by his brother Sōmaśekhara Nāyaka, who was addicted to opium and he was popularly known as Huccu (Mad) Sōmaśekhara Nāyaka. Mysore king Dēvārāja Woḍeyār again invaded this country and occupied several forts including Vastara. Sōmaśekhara Nāyaka was deceitfully killed at Nagara. Sōmaśekhara Nāyaka had no sons. His wife Canna Māji succeeded him. She dismissed the old administrative assembly, and instead appointed a new one. A son of Mariyappa Śeṭṭi was taken in adoption by her. Timmaṇṇa Daḷavāy was entrusted with the management of the fort of Vastare. When the Mysore army invaded Vastare this Timmaṇṇa Daḷavāy fought for 3 days and died. The Mysore army was subdued by the Bidanūr army and Vastare was annexed to Bidanūr. The fort of Vastare was again besieged by Kṛṣṇa Rāja Woḍeyār, son of Doḍḍa Dēvarāya Rāja Woḍeyār. Since his people of Vastare did not obtain the help of Bidanūr, Vastare fort fell into the hands of the Mysore kings. After the death of Cinnamāji, her adopted son Basappa Nāyaka ruled over the country. This Basappa Nāyaka recaptured the fort of Vastare and attempted to sieze the fort of Seringapatam. The Mysore king Kṛṣṇa Rāja Woḍeyār came to an agreement with the Bidanuru chief and with the assistance of the Bidanūr chief defeated Basappa Nāyaka. Mysore annexed Bēlūr and Vastare went over to Bidanūr.

After Vastare was included under Bidanūr Śime the five persons that ruled over this part were:

Basappa Nāyaka—10 years.

Budi Basappa Nāyaka—15 years.

Śomaśekhara Vīrammāji's adopted son—5 years.

Śomaśekhara Nāyaka—24 years.

Cenna Basappa Nāyaka—2 years.

In the year *Citrabhānu*, Hyder invaded these places. Vīrammāji with all the treasures deserted the fort and ran away to Bavalarāyadurga. Hyder after capturing the fort of Bidanūr, sent for Vīrammāji with a pretext of coming to an agreement with her. Immediately she appeared, she was taken prisoner and imprisoned in the fort of Madhugiri. When the Marathas invaded this country

and besieged this fort, Vīrammāji and her foster son were released and were taken with them to their country. Vīrammāji died on her way to the Maratha country.

For 16 years Hyder ruled over this fort. The appointment of Sheik Hyaji, his departure to Bombay and other incidents until the fall of Seringapatam are found in Hyder's Kaifiyat.

The English appointed one Cenna Basappa of Bēlūr to the Vastare Amil. Vara Rāya of Nagara produced a forged document from the English which stated to have given the whole of Nagara śīme to him. This document was produced before Timmappaiah when his brother Cenna Basappa was absent. Timmappaiah left for Yadehaḷḷi with many of his followers. Sadarahu Palegar siezed and occupied this fort. Purniah sent an army under Timmaji Panth. The very approach of the army frightened the Palegar who ran away from the fort. Rahatmina was appointed as the *killedar* who later on assumed the name of Patte or Fateh Hyder. Suralu Subba Rao was his *Muttaaddi* when Fateh Hyder demanded more place from the Killedar, he sent only Subba Raya with fifty followers. The *Killedar* was postponing this promise at the same time preparing himself to fight with these people. One day when Subba Rao attempted to kill the *Killedar* the *Killedar* who received an injury at the back killed Subba Rao. The followers of Subba Rao were heavily beaten and guns were fired at them from the fort. Orders were issued by Purniah to hang to death Gaiba Raju, a Dalavāy of Fateh Hyder, Vīrabhadrappa, Basavappa, Kelaguru Vīrappa Gauḍa Devagaḍa and others at the western gate of the Vastara fort. This taluk, where order was restored was then ruled by the Mysore king Kṛṣṇa Rāja Wodeyār.

Genealogical Account of the Kings of Ikkeri:

WILSON, p. 462, IV-4.

The manuscript first mentions the construction of the Aghorēśvara temple by Śankaṇṇa Nāyaka and then gives the genealogical list. In A.D. 1499 (*Siddhārthi*) Cavuḍappa Nāyaka ascended the throne at Ikkēri and ruled for a period of 13 years. He was succeeded by his son Sadāśiva Nāyaka who ruled for 32 years. Doḍḍa Śankaṇṇa Nāyaka ruled from Śaka 1468 for 13 years and 5 months. He was succeeded by his brother Cikka Śankaṇṇa Nāyaka who ruled for 12 years and 1 month. His son Rāmarāja Nāyaka succeeded him in Śaka 1493 and ruled for 12 years. Then Venkaṭappa Nāyaka

ruled from 1583 to 1629 A.D. (46 years). His son Vīra Bhadrappa Nāyaka ruled for 9 years and 5 months at Ikkēri and for a period of 6½ years at Vēṇupura. He was succeeded by Śivappa Nāyaka, the son of Siddappa Nāyaka and the grandson of Cikka Śaṅkaṇṇa Nāyaka at Vēṇupura in Śaka 1568 and ruled for 14 years and 9 months. Next Cikka Venkaṭappa Nāyaka ruled for about a year. He was succeeded by Bhadrappa Nāyaka, son of Śivappa Nāyaka who ruled for 2½ years from Śaka 1584. Hire Sōmaśēkhara Nāyaka, son of Śivappa Nāyaka ruled for 7 years and 9 months. His wife Cannam-māji ruled next after him for a period of 25 years and 4 months. Next Hire Basappa Nāyaka ruled from A.D. 1698 to 1710 A.D. His son Sōmaśēkhara Nāyaka ruled for 4 years and 4 months. Then his brother Basavappa Nāyaka's son Budī Basappa Nāyaka ruled for 15 years and 4 months. His son Cenna Basappa Nāyaka ruled for 2 years and 8 months. Then his wife Canna Virammāji who adopted a son, named Sōmaśēkhara Nāyaka ruled for some time.

Genealogical Account of the Kelaḍi kings, as mentioned in the Records found with Kumutur Vīra Basappa Gauḍa:

WILSON, p. 462, IV-5.

(Section 7 is another copy of the same.)

Nailagopaguṇḍa, Koṭaluguṇḍa, Cauḍaguṇḍa and Bhadrappa of Kelaḍihalli were in the service of Kṛṣṇarāya in Śaka 1459. The brothers Yādava and Murāri of the fort of Jalihaḷli had become turbulent and Kṛṣṇarāya himself wanted to proceed against them with his army. Bhadrappa offered himself to undertake the task with a few soldiers and Kṛṣṇarāya permitted him to proceed against them. Bhadrappa captured the fort of Jalihaḷli and imprisoned the brothers. The king who was extremely pleased with Bhadrappa gave him Kelaḍi, Kyasanūru, Yilagalalo, Ātavāḍi, Munjale and other places. He was coronated at Kelaḍi in Śaka 1459 under the name Sadāśivanāyaka and many titles were conferred on him. Sadāśiva Nāyaka ruled for 30 years and was succeeded by his son Hire Śaṅkaṇṇa Nāyaka who ruled for 10 years. He was followed by Rāmarāja Nāyaka (7 years) and Venkaṭappa Nāyaka (44 years).

Then Vīra Bhadrappa Nāyaka, son of Bhadrappa Nāyaka and the grandson of Venkaṭappa Nāyaka ruled for 16 years.

Śivappa Nāyaka—15 years.

Andhaka Venkaṭappa Nāyaka—1 year.

Bhadrappa Nāyaka—24 years.

Śōmaśēkhara Nāyaka—24 years.

Cannamāji—26 years.

Budi Basappa Nāyaka—17 years.

A correction of the above was made by the clerk of Kṛṣṇarāja Naḍiga which runs as follows:

The name of the fort where the two brothers Yādava and Murāri became turbulent is mentioned here Javihalu.

Sadāśiva Nāyaka—30 years.

Śankaṇṇa Nāyaka—10 years from Śaka 1498.

Rāma Rāja—7 years.

Venkaṭa Nāyaka—44 years.

Vīrappa Nāyaka—16 years.

Śivappa Nāyaka—15 years.

Andhaka Venkaṭappa Nāyaka—1 year.

Bhadrappa Nāyaka—24 years.

Sōmaśēkhāra Nāyaka—24 years.

Cannammaji—26 years.

Basavappa Nāyaka—18 years.

Sōmaśēkhara Nāyaka—48 years (joint reign of Sōmaśēkhara Nāyaka and Vīrammāji).

Here he gives a grand total of 225 years for the duration of the Kēlaḍi chiefs. Next for a period of 37 years Hyder and Tippu are said to have ruled over Kēlaḍi and one year of rule by Mahratta Paraśu Rubhavu and finally the English.

An Account of the religious actions of the Lingavants :

WILSON, p. 462 — IV — 6.

This contains details historically not important.

An Account of Mullur and Sasivehalli districts in Mysore :

WILSON, p. 462 — IV — 9.

King Varavikrama Rāya of Svargavatīpatṭaṇa ruled for 36 years. His son Rānerāya ruled for 43 years. He was succeeded by Vikaramarāya who ruled for 44 years. The fall of this dynasty of Svargavatī kings is attributed to the curse of Cakoramalli Bhaṭṭa which was pronounced by him when he was drowned in a tank.

In Śaka 1329 the tank was repaired by Basava Daṇḍa Nāyaka a minister of the Vijayanagar king Dēvarāya I. The villages Kāśipura.

Kuduranahalli and Hennamaradi were given as *inām* villages to the Shanbhog (Bommarasaiya). The village Kannaigundi, which was named as Rāmpura was given as a Sarvamānya village to Ramēśvara of Kurupa.

The fort of Basavappaṭṭana was built by Kare Hanumappa Nāyaka in Śaka 1484 (1562 A.D.) The grants that were given to the *maṭha* of Kundali Akṣōbhyatīrthasvāmi have been given here.

Hanumappa Nāyaka's wife Giryavanagati constructed a tank in her name. Their son Immaḍi Kenga Hanumappa Nāyaka ruled for 3 years till Śaka 1492 and he also constructed tanks at Susuvahalli and Hesahalli. Then Hanumappa Nāyaka ruled till Śaka 1502. Then there was a joint rule by his sons Cikka Kenga Hanumappa Nāyaka and Hire Kenga Hanumappa Nāyaka. On account of an internal strife Cikka Kenga Hanumappa Nāyaka went over to Banavara and Hire Kenga Hanumappa Nāyaka remaining at Basavappaṭṭana ruled till Śaka 1560. In Śaka 1561 Vajir Ranadullakhān attacked the Tarikere chief, captured the fort of Basavappaṭṭana, appointed Mrutsujya Khān and took Hire Kenga Hanumappa Nāyaka with him to Bhaganagar (Bijapur, more correctly). Cikka Kenga Hanumappa Nāyaka hearing the news of his brother being taken as captive, he went to the Padshah of Bhaganagar and obtained from him their old possessions and titles by pleasing him in the act of killing a tiger.

In the reign of Cikka Kenga Hanumappa Nāyaka the Tarikere chief Śivappa Nāyaka came and occupied the Mallur district and including it under the Bidanūr province ruled over this from Śaka 1579 to Śaka 1584 and bestowed enormous gifts.

Hearing the defeat of Cikka Kenga Hanumappa Nāyaka, the Mughal army under Sarja Khān invaded this country and occupied Basavappaṭṭana over which he and his successors ruled for a period of 19 years till Śaka 1603. In Śaka 1603 Cannammāji of Bidanur seized the Mallur district from the Mughals and this district was included under Bidanur till Śaka 1684 for a period of 81 years.

Hire Cannammāji—15 years, 4 months.

Hire Basappa Nāyaka—17 years, 5 months.

Basappa Nāyaka—15 years.

Cenna Basappa Nāyaka—2 years and 8 months.

Śomaśekhara Nāyaka—24 years and 4 months.

Virammaji's fostered son Śomaśekhara Nāyaka—5 years and 6 months.

10 to 12 missing.

LOCAL RECORDS VOL. XXIV

Accounts of Hyder. (Haider Kaifiyats)

WILSON, p. 462, IV — 8.

Shelf No. 18—15—15.

In the year Hēvilambi Hyder's army besieged the fort (Citaldurg). In the next year the army captured Basavankōṭa and besieged the fort of Kanukoppi for 11 days. Peace was concluded. He next besieged the forts of Cudikōṭe, Molakalmūru, Citaldurg and later returned to Śīrangapaṭṇam. His next expedition was against Arcot where he got a carbuncle at his back and died. He was succeeded by his son Tippu. The English captured the fort of Bangalore in the year *Virōdhi*. The English were then assisted by the Mahrāṭṭas. Treaty was concluded at Kanukuppe. Finally the English captured Śīrangapaṭṇam.

II

In A.D. 1749 Sante Bennūr was besieged by Madakeri Nāyaka's son Kastūri Rangappa Nāyaka, Hilali Moti Khān sent by the Mughals and Murāri Rāya for a period of two months. They were unable to capture the fort. The Bidarūr kings allowing *cauthai* to Murāri Rāya, Hilali Moti Khān returned to his place.

III

In the year *Citrabhānu* Hyder being assisted by Madakeri Nāyaka, the Rāja of Citaldurg, besieged Bidarūr which was later on named as Nagara. Hyder assisted Madakeri Nāyaka in return to capture Sante Bennūr in Ś. 1685. In Ś. 1700 Sante Bennūr was occupied by Hyder. Tippu rewarded Nadiga Lakṣmaṇṇa and his son for assisting Hyder in capturing the fort of Citaldurg. In Ś. 1712 *Virodhi*, Paraśurām Bhāvu besieged Sante Bennur. It was again besieged in 1714 by Tippu. In Ś. 1721 the English invaded Srirangapaṭṇam.

IV

Venkaṭappa Nāyaka remained at Honnali till the year *Viḷambi* and then besieged Citaldurg being assisted by Kandācāra Mannārappa. Mannārappa's brother Balarāma Rāya was rewarded and sent as a Hoblī Nāyaka under Rāja Ram of Nagara. But since Rāja Rām passed away Hayāji was appointed in his place and so he was sent to Madakeri. Being defeated in a war at Coorg Bala Rāma

Rāya returned to Venkaṭappa Nāyaka. When Tippu went to capture Nagara he captured Kuḍiyāla and hanged Bala Rāma Rāya. After the death of his father Timmappa Nāyaka, Venkaṭappa Nāyaka resided at Belagutti and he also passed away in the year *Krodhuta*.

V

A letter was written by Hyder to Belagutti Venkaṭappa Nāyaka in the year *Khara* entrusting him with the full care of the fort of Bidise. Belagutti Venkaṭappa Nāyaka was directed to go on an expedition by Hyder being assisted by Kṛṣṇappa Nāyaka and Rāyadurga. The places that were annexed were: Anantapurada Kille, Kumushi Kille, Sikaripura Kille, Jadera Kille, Udugani Kille Tavanandi Kille and Gutti Kille.

As a reward Belagutti was given as a grant. This part of the country was later on devastated by the Marāṭṭas.

When Hyder reconquered Kuḍiyāla from the English and returned to Bangalore, Rangappa of Bankāpura was entrusted with the care of Honalli fort and Dāsappa Nāyaka to Belagutti.

VI

A warning was sent to Dāsappa, the *Pārūpatyagūr* of Nāgamangala, who was a source of great disturbance for the peace prosperity of the people at Nāgamangala.

VII

It is stated that Hyder did not invade Anegondi. It was only invaded by Tippu in 1786 A.D. *Parābhava*, where he ordered a tank to be restored.

VIII

A short account of a tank and its canals near Dēvīmaṭha is given.

IX

Anantapūr was invaded by Hyder in A.D. 1777 *Hēvilambi*, 1795 A.D.—occupation by Mahammadali Beg, 1796 A.D.—Ahmad Saheb's occupation and rule for 3 years. Then Rāja Timmappaiah's reoccupation and then came Pūrṇiah in the name of Cenna Mallappa of Citaldrug. Mughal occupation for 9 months and finally the English.

Account of Hyder :

Fateh Khān, the father of Hyder Ali, was *hobaeidar* in the service of Nañjarājiah who was a *Daḷavāy* under the Mysore king Cikka Kṛṣṇa Rāja Woḍeyār. Hyder alī who was entrusted with the care of the workshops became a favourite of his master Nañjarājayya. For the proper administration of these properties it was found necessary to employ

the *vakil* Khanderāya as the Dewān. Shortly afterwards hostilities arose between Dewān Khanderāya and Hyder Alī. Abhinava Saccidānanda Śvāmi of Srīṅgeri alighted at Seringapatam on his way to Rāmēśvaram and recommended the case of Khanderāya. The king seemingly appeared to encourage Hyder and internally assisted Khande rāya to acquire greater prominence and finally appointed Khande rāya himself as the supreme master of the administration of his country. He was first sent to Bidarūru (*Citrabhānu*, Phalgunā) and in the next year he was asked to go to Sōde country where he was assisted by the army of Mir Paḍa daulla Khān to conquer the country. Gōpāla Rājiah was appointed to assist Khande rāya in the administration of these countries. Bidarūr which was then the central seat of administration was named "Nagara". On account of espousing the cause of Khande rāya, the Srīṅgeri śvāmi was very much vexed by Hyder. So the śvāmi wrote to Mādhava Rāo Pēshwa to invite him to his country. Pēshwa wrote to Hyder to send the śvāmi to his court to pay his homages to his Guru, and when the śvāmi arrived in his country he built a *maṭha* for him at Pañcavati near Nāsik. On account of their estrangement Mādhava Rāo proceeded with his army against Hyder and reached Devagiri. Hyder met the army of the Pēshwa at Huralagudda near Ānavatti, and in the battle that ensued between them, the Nawab was defeated and Hyder himself escaped death. The Mahraṭṭa army then proceeded to Anantapūr and Hyder being unable to give another battle concluded peace wherein he allowed *choutai* to be collected and the position of the śvāmi in the Northern districts were made quite safe. Then the army returned to Poona.

Then collecting a huge cavalry, he proceeded towards Kerala and fought a war near Carakallu, in which the king ran away. Here he collected a strong infantry and extended his kingdom from Carakallu to Kaḷḷikoṭe. On his way to Seringapaṭam he alighted at Śukravārapeta and captured the treasure of the king and Karacūri Nanjarājayya. Entering Seringapaṭam he converted the palace of Daḷavāy Dēvarājayya as his residence. Both the king and Daḷavāy Nanja rājayya found themselves absolutely impotent to do anything at this juncture. All this took place in the month of Māgha of the *Pārthiva* Samvatsara.

When Hyder was in the service of Nañja rājiah, he had rendered great assistance to Muhammad Ali at Trichinopoly. Hyder's assistance was much neglected even though he obtained large booty and did not keep up to the terms of their agreement. After perfectly arranging the administration of Seringapaṭam and appointing Pūrṇiah

in the *Mahalat Kacheri*, he directed his attention towards Muhammad Ali and demanded from him the surrender of Coorg. When this was refused he marched against him. Muhammad Ali was assisted by the English and so war broke out between Hyder and the English. Venkappa of Tumkūr who was entrusted with the entire administration of Nagara stopped the supply of sandal and other things to the English at Honnavara which further aggravated their hostilities. The English occupied the fort of Kuḍiyāla. On hearing this Hyder proceeded towards Kuḍiyāla passing through Nakkarakal. Hyder met the army of the English at Gurampura and the defeated English retreated. Hyder then returned to Nagara and again went to Trichinopoly. From Trichinopoly he returned to Seringapatam and stayed at the capital for some time. Cinnapāpa who was named Rājā Rāma was appointed as the *Sarvādhikāri* of Nagara.

Mādhava Rāo, the Peshwa, sent his army under Triyambaka Māmā to collect money. They met the army of Hyder at Melkoṭe where Hyder was defeated and fled to Seringapatam. The Mahrāṭṭa army then besieged Seringapatam, Concluding peace the army returned to Poona. Soon Mādhava Rāo Peshwa died and was succeeded by his brother Nārāyaṇa Rāo. Here the internal struggle in the Mahrāṭṭa country and the part played by Raghōba and Nānā Fadnavis are briefly mentioned. The Savaṇūr Nawab wanted to recapture the forts handed over to the Mahrāṭṭas by taking advantage of this opportunity. He captured Murāri as a prisoner of war and made arrangements for the consolidation of the reconquered province. He fought a battle at Citrakalludurga for 6 months and captured the fort.

After the death of Rājā Rāma at Nagara Golla Bhadra Timma was acting temporarily for 4 months and then Sheik Hayaji was posted to Nagara. The English invaded Kuḍiyāla under General "Mēthi": Since Sheik Hāyāji was engaged in the administration of the Province, Hyder proceeded to meet the English. Passing through Cennapaṭṇa, he went to Cittore and captured the fort.

After the death of Hyder, Sheik Ayāji conspiring with the English surrendered the country between Kuḍiyāla and Anantapur to the English and left the place. After the coronation of Tipu, he proceeded with his army to Kuḍiyāla, defeated the English and captured General "Mēthi" and imprisoned him at Seringapatam. On his way back, he sent Appāji Rāma to Cennapaṭṇa. He entered into an agreement with the English General at Kuḍiyāla and made settlement of that Province. On his way back to Seringapatam he built a strong fort at Kaḍadaghatia in the month of Kārttika of the year *Śubhakrit*.

Kaifiyat of Haider :

WILSON, p. 462, IV — 8.

Haider was the son of Fattēh Nāyaka, the Foujdar of the Fattēh Nāyakan fort in the Kōsu-simā of the Śiriśi subah. He had an elder brother Sābās Khān. Within six months after the birth of Haider, his father died. The orphan brothers spent their early years in great distress. On reaching the age of ten and twelve they sought protection under their relatives Haidar Nāyaḍu, Alli Nāyaḍu and Pādar Nāyaḍu who were subordinates under Dildar Khān who was administering the Śiriśi subah under Daragah Kolli Khān of Pedda Pallapuram. The two brothers were gradually raised to the rank of Commander of a few horses. Even from an early age they showed great wisdom, bravery and ability on the field. They rose in power and strength. In course of time they became affected with pride and began to intrigue against Daraga Kholli Khān and Dildar Khān whom they desired to overthrow. When the masters came to know of their treacherous activities, they attempted to apprehend them and put them in chains. But Haider and his brother safely managed their escape to Arucot, where they entered service under the Subahdar Dosudalli Khān (Dost Ali Khān). Finding the service under a master of their own religion not congenial to the furtherance of their ambitious schemes they left the service of the subahdar and repaired to Śrīraṅgaṭṭam where they entered service under the brothers Dēvarājayya and Nandarājayya who were at that time recruiting troops for their projected expedition against Dēvāḍatalle and other forts. Sābās Khān and Haider were appointed commanders of 100 and 300 troopers respectively. An additional force of 25 horse was placed under the command of Haider soon after.

About this time, there were two officers in the service of the king, Rangarāya and Śyāmārāya whose duty it was to engage and muster troops. Syābās Khān and Haider became great friends of Rangarāya who placed his young brother-in-law Khedgārāya under the training of the Haider brothers.

Kharacūri Nandarājayya started on his campaign against the Dēvāḍapalli chief Vaḍiga Goud. The cause of the enmity between the Daḷavāy and the Dēvāḍapalli Pāḷaiyagār was the overweening pride of the chief. When Dēvārājayya tried to keep him under control, the latter defied him with the result that war broke out between the two. In this expedition against Dēvāḍapalli, Haider distinguished himself securing victory wherever he engaged himself. The Pāḷaiyagār was defeated and despatched to Kabal Durga

for life internment. His fort was annexed to Śrīraṅgaṇaṁ. In reward for the outstanding services rendered by Haider Nandarājyaya raised him up to the position of a Jamādār of two hundred horse. At the same time Khaṇḍerāya who has serving as a Diwan under Nandarājyaya was paid an increased salary in recognition of his devoted service. Haider Ali thus came to permanently reside at Śrīraṅgaṇaṁ.

About this time, Candā Khān gathering a large army including a contingent of French troops started on an invasion of Arcot which was then held by Anwaruddin Khān, the father of Muhammad Ali Khān with the object of annexing the subāh. The forces of Candā Saheb and Anwaruddin met at Āmbūr and a fierce battle took place in the kārāṅga-tope in the vicinity of the fort. Rāñjanagar son of Hussain-Tāyār and Ahmad Tāyār Khān fighting on their elephants died. Muhammad Ali Khān fled to the fort of Trichinopoly and from there opened negotiations with the *kartas* (the name by which the rulers of Śrīraṅgaṇaṁ were designated) of Śrīraṅgaṇaṁ through their *vakil* at Trichinopoly Minnāji Paṇḍita, son of Śēṣagiri Paṇḍita. He handed over the keys of the fort to the *vakil* and sent the messages to the Daḷavāy and the ruler of Śrīraṅgaṇaṁ offering them the taluk of Trichinopoly as the price if they helped him to defeat Candā Saheb and the French. He further agreed to submit himself to the orders of the Daḷavāy.

On receipt of the letters from Muhammad Ali, Dēvarājyaya, who was attracted by the price, offered his help, sent his brother Karācūri Nandarājyaya placing him at the command of 12,000 horse, and a lakh of infantry. Not being satisfied with the strength of the force, Dēvarājyaya engaged the services of Murāri Rao of Gutti and Siddhājigaṇḍa paying them a daily allowance of four thousand and five hundred rupees. The allied forces joined at a place somewhere between Palghat and Dharmapuri and from there proceeded to Trichinopoly. The army reached Trichinopoly without any incident and were received by Muhammad Ali.

Candā Saheb, who had already received information about those movements, gathered a large force and proceeded towards Trichinopoly and he fixed his camp near the village of Kāyaraḍi to the north-east of the city.

The forces of the different combatants arranged themselves in battle array. Murāri Rao's forces took their stand to the west of Trichinopoly while those of Nandarājyaya to the north. Haider was

appointed commander of two thousand troops and an artillery division. One of Haider's associates, Samayavar, was posted on the highway from Trichinopoly to Arcot to intercept any aid which the French might lend to Candā Saheb by this route. He fixed his battery (*mōrijā*) on the way and beat back the French Troops who attempted to pass that way.

At this juncture, Muhammad Ali sent a requisition to Nandarājayya for an advance of fifty lakhs of rupees for payment to his troops. Daḷavāy Dēvarājayya altogether spent three crores of *Kunteray varāḥas* for payments to Murārī Rao and Muhammad Ali, an amount which he had amassed since the time of Cikka Dēvarājayya.

After a few days of preliminary manoeuvres the decisive action took place on all the four sides in which the four different combatants took part. Candā Saheb was defeated and nearly all his troops annihilated. In order to avoid capture when pressed on all sides he ran for safety into the tent of a certain Manōjappa, a sardar of Tanjore and begged him to save his life. But the Sardar who had suffered persecution at the hands of Candā Saheb when the latter took Tanjore, beheaded him without compunction and presented his head to Maisūr Nandarājayya. The French who had in support of Candā Saheb were mostly taken prisoners while the rest were driven to the sea.

Muhammad Ali flushed with victory and safe within his fort now turned against his allies on whom he opened cannon fire from the bastions of his fort. He incited the Pālaiyagārs of Eddula Nāyakapaḷem, Kannavāḍipalem, Sāmenāyakunipālayam, and Munivirūpākshipaḷem to turn against the Mysore forces. When they fell upon Nandarājayya and his forces, Nandarājayya leaving the entire task of meeting the situation to Haider, who had now become master of four thousand horse and eight thousand infantry, safely retired to Śrīraṅgaṇam. Haider Ali successfully put down the pālaiyagārs and after establishing his garrisons in their Pālayams, returned to Śrīraṅgaṇam.

The expedition thus ended in failure and great loss of money for which Dēvarājayya held Nandarājayya responsible and severely reprimanded him. On account of this they became estranged and enmity developed between them in consequence of which Dēvarājayya retired to Satyamaṅgalam. Haider who was wielding great influence with both the brothers, went to Satyamaṅgalam and persuaded Dēvarājayya to compose his differences with Nandarāja and return to Śrīraṅga-

paṭṇam. On his way back to Śrīraṅgaṭṇam, Dēvarājayya died at Mysore. When Haidar went to Satyamaṅgalam leaving his vakil Khanḍērao with Nandarājayya, the latter provided a palanquin for Haidar. But Haidar refrained from using it and gave it to a Brahman.

Before long, differences arose between the king and Nandarājayya. When, they openly began to muster their respective troops and threatened to attack each other, Haidar Intervened and effected a compromise between them. Subsequently, on one occasion when the troops of the king and Nandarājayya threatened to mutiny for non-payment of their wages, Haidar intervened and pacified them. On account of these activities, Haider became a favourite with the king and Nandarājayya and took part in the affairs of State enjoying great independence in the execution of his duties.

About this time, owing to the non-payment of tribute to the Mahrāttas of Poona, the Mahrāṭṭa Sardar Gopālahari, started on an invasion of Śrīraṅgaṭṇam with a force of 6000 cavalry and encamped at Madduru-Cannapaṭṇa. Haider marched against the Mahrāttas. The two armies met and a fierce battle ensued. While the battle was raging information was received by Haidar that the main army of the Mahrāttas was coming in aid of Sardar Gopālahari, upon which Haidar desirous of avoiding further fighting concluded a treaty with the Sardar by which he agreed to pay fifty lakhs of *varāhas* and to surrender his friend Khanderao and viraṇṇa Ṣeṭṭi a big saḥukar of Kollegālam as hostages till half of the amount was paid. After sending the hostages to Pedda Ballāpuram, where the Mahrāṭṭa had stationed himself. Haidar returned to Śrīraṅgaṭṇam and reported to the king and Nandarājayya. Being pleased with the manner in which Haidar had tided over the crisis, the king, on the advice of Nandarājayya, conferred on him the titles of *Daḷavāy* and Nawab. From this time onwards Haidar came to be called Nawab Haidar Āli Khān Bahadur.

Kaifiyats of Bidarūru (Hyder):

Bidarūru was seized by Hyder in A.D. 1762 *Citrabhānu*, after capturing the Ikkēri Chief. A tribute was fixed to be paid by them and Candraśekhara and Cikka Rāya were restored.

In 1767 it was occupied by the English and when Hyder went to reconquer the place he met Candraśekhara and Cikka Rāya whose entire belongings were seized by Sheik Āli of Mangalore. Hyder granted *inām* lands. In the days of Cenna Basappa Nāyaka, the chief of Ikkēri Sheik Āli captured the Ikkēri chief and seized all his property and this province was permanently annexed to the kingdom.

In the year *Svabhānu*, Hyder annexed the Jangama Samasthāna from Nagarada Venkaṭappa Nāyaka and seized the fort of Kandalūr-kōṭe the same year. This and Kuṇḍapūr taluk which was also annexed were left under the charge of Pradhāna Venkatappaiah. Gangādhariah was appointed as the *Amildār*, Kuśalapura and Mucari Baṇḍar were the two new names which Hyder gave to two towns here. The last of them proved a traitor to Hyder and went over to the side of the English. When Tippu invaded this place both the English and Sheik Ayāji ran away from Kuṇḍapūr and Tippu then appointed Koṭe Sarasappa Nāyaka giving him Kuṇḍapūr, Karkala and Bārakūru Hoblis. They later on passed on to Muhammad Sherif.

Nagara was ruled by Budi Basappa Nāyaka. He was succeeded by his son Cenna Basappa Nāyaka. While the Jattis were giving him an oil bath they broke his limbs and buried him alive. The friends of Cenna Basappa Nāyaka removed him secretly to a forest where he gradually recovered his health. Thereafter Nagara was ruled by the lady Cinnammāji the mother of Cenna Basappa Nāyaka. Hyder invaded and annexed the place in 1762 A.D. which remained in their hands till 1798 A.D.

Hyder attempted to capture the fort of Bellary in the reign of Doḍḍappa Nāyaka. After the great retreat of the army Sinappa Nāyaka removed Liddamāji Padmammā and Doḍḍappa Nāyaka to Kencana Guḍḍa. There Liddamāji and Padmammā contrived to get a member of the old Anantapur family of chiefs to be the chief of Kurugōḍu and that chief was named as Prasanna Rāmappa Nāyaka. Doḍḍappa Nāyaka was ruling at Bellar, Vanasapurada Basavaṇa Gauḍa went to Kencana Guḍḍa and brought Doḍḍappa Nāyaka to Bellari. Doḍḍappa Nāyaka captured Kurugōḍu fort and Prasanna Rāmappa Nāyaka fled to Ānegondi.

Due to an internal strife, the Kurubars of Bellary were expelled from the city and these Kurubars who went over to Arikere and Ādvaṇi, assisted the Mughals to invade and occupy Bellary. Information of Mughal occupation of Bellary was sent to Hyder by Kṛṣṇappa Nāyaka the *Samsthanika* of Rāyadurga and Hyder came and conquered the place. Doḍḍappa Nāyaka with a few followers fled from Bellary. The occupation of Bellary by Hyder was in the year *Manmatha* A.D. 1775. Kṛṣṇappa Nāyaka of Rāyadurga was entrusted with the care of Kurugōḍu, Bellary and Tegallukode in addition to his original taluks. Bakasi was appointed as the *Amildar*.

When the English besieged Seringapatam Rāmappa Nāyaka's wife Liḍḍammā and Hanumappa Nāyaka's wife Padmammā, who were in Arera Sīme, came and occupied Kurugōḍu for a period of two months. The other incidence at Kurugōḍu in the reign of Tippu are similar to the information furnished in Kurugōḍu Kaiḥiyat (18-5-25).

Hyder invaded Ajampura Sīme in the year *Citrabhānu*. Taḷkad and Nāgamangala were in the possession of Hyder. The Sardar of Hyder who captured the fort of Nāgara in the year *Citrabhānu* was Ranogi and immediately after the fort was captured, Cennamāji Mallappaiah fled from the place.

Sthalamāhātmyam of Beṭṭadapūr:

WILSON, p. 462, V. 3. (9 Sections).

SHELF No. 18-15-39.

...

This section contains the verses of three *Adhyāyas* of Gargya-Nārada Samvāda in the *Skanda Purāṇa* relating the Sthala māhātmya.

This was copied by the puranic Rangasatry of Beṭṭadapur on 24th January 1805.

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Account of Gavuji Agrahāra in Anantapur Taluk:

WILSON, p. 462, V. 4.

The manuscript begins with a legendary account of Janamējaya's serpent sacrifice. After Ikkēri fell into the hands of Śivabhaktas and when Śivappa Nāyaka was ruling there, he seized the 12 *kāla grāmas* and levied half the usual taxes over the Gautama grāma. When the Mughals invaded this country they destroyed this village. After being successively ruined by the invasions of Nana Rao and others, Hyder occupied the whole country of Nagara and allowed this agrahāra to continue on payment of certain taxes. Again in the year *Tāraṇa*, Mādhava Rao destroyed this village and it was in Mahrāṭṭa possession till the year *Subhukrit* when the Sultan occupied these parts and included this village in Anantapur Taluk. When the English occupied the whole country in the year *Siddhārti* they included this in the Mysore state.

Kaifiyat of Hoḷehonnūr:

WILSON, p. 462, V. 5.

In the reign of the Ballalas of Dorasamudra this place was covered by forest. A descendant of Vinayāditya Ballāla who was suffering from leprosy was taking bath in every river to get over the disease. When he came here and took bath in the river for three days he found immense relief. Considering this as *Mahāsthala* he built a small mud fort in Śaka 991 and made it an *agrahāra*. He also built a temple there and gave grants to it. He was completely cured of the disease except for a mark on his forehead. The god of the place informed him that he would not get rid of this mark on his forehead and so to cover it from being observed by others he

hung a piece of gold over the forehead. He named this village Holehonnur. After returning to Dorasamudra he ruled for 4 years. He ruled over this kingdom for a period of 30 years.

His son Yarayangarāya ruled over this kingdom from Śaka 995 to Śaka 1035 for a period of 41 years. His son Viṣṇuvardhanarāya ruled from Śaka 1036 to Śaka 1086 for a period of 51 years. He was succeeded by his son Vijaya Narasimharāya who ruled till Śaka 1110. His son Vīra Ballālarāya ruled from Śaka 1110 till 1154 *Nandana* for a period of 45 years. In his reign Gangasilārāya of Kallubarige came with his army and under the orders of the Padshah of Delhi destroyed the fort of Holehonnur.

His son Vīra Narasimha Ballāla ruled from Śaka 1155 to Śaka 1171 for a period of 14 years. His son Syamballala alias Vīra Sōmēśvara ruled from Śaka 1171 to Śaka 1189 for a period of 19 years. His son Vīra Narasimha Ballāla from Śaka 1190 *Vibhava* to Śaka 1235 *Pramāḍica* for 46 years.

His son Ballāla Rāya from Śaka 1236 to Śaka 1257 for 23 years. There was maladministration in the country during this period. The king spent most of his time in hunting. His nephew (sister's son) cursed that his dynasty may cease after him. On account of the maladministration in the country the Padshah of Delhi sent his army to the assistance of Harihara Rāya and Bukka Rāya to overcome this country. In the battle that ensued between him and Ballāla on the banks of the river Kṛṣṇā, the Delhi army fled from the battle field. Again Harihara and Bukka assisted by Vidyāranya collected an army defeated Ballāla Rāya and built the town of Vidyānagar in Śaka 1258. In the same year Harihara Rāya was crowned king of Vijayanagar by Vidyāranya. In Śaka 1259 a fort was again built at Holehonnur and Mailara Lingayya a Baḍaganed Brahmin was appointed as the Nadiga of the place. From Śaka 1258 *Dhātu* to Śaka 1412 *Sādhāraṇa* Caitra ba. 30 for a period of 155 years, 15 Kurubar kings beginning from Harihara Rāya ruled over the kingdom of Ānegondi and they were: Harihara Rāya—15 years; Bukka Rāya—31 years; Harihara Rāya—29 years; Prabanda Dēva Rāya—17 years; Praudha Bukka Rāya—16 years; Mallikārjuna Rāya—17 years; Vijaya Virūpākṣa Rāya—10 months; Praudha Dēva Rāya—16 years; Virūpākṣa Rāya—4 years, Dēva Rāya—1 year 3 months; Rama Raya—3 years and Virūpākṣa Rāya—2 years and 2 months.

Then from Śaka 1412 to Śaka 1486 for 74 years 8 kings ruled over Ānegondi and they were: Prauḍha Śinga Rāya's son Prauḍha Dēva Rāya—5 years; Vīra Nṛsimha Rāya—2 years; Hanne Nṛsimha Rāya—12 years; Kṛṣṇa Rāya—16 years; Sadāśiva Rāya—5 years; Acyuta Rāya—12 years; Dillike Timmaiya—2 years 8 months and Rāma Rāya *alias* Sadāśiva Rāya—22 years.

Towards the end of the reign of Sadāśiva Rāya the magadanād Veṇṭhe and Guḍḍinād Veṇṭhe were given as an *amara māgaṇi* to Ikkēri Bhadragaṇḍa in Śaka 1467.

In the reign of Rāma Rāya the Holehonnur śīme and others were entrusted with the administration of Cikkadēva Rāya who was paying a tribute of 9 lakhs in Śaka 1476 *Ānanda*. He made Maddūr his capital and ruled over this country for 54 years till *Pingala*.

In the reign of Sadāśiva Rāya of Ānegondi Holehonnūr, Hulurkere, Cannagiri, Tavarekere and others were given to Śankaṇṇa Nāyaka, son of Sadāśiva Rāya, for the supply of milk, butter and jewels to the king. Cikka Dēva Rāya was given some other country in the south as a substitute for Holehonnūr. Sadāśiva Nāyaka ruled here from *Kālayukti* to *Durmati*. His son Hire Śankaṇṇa Nāyaka ruled over Holehonnūr under the Ikkēri chiefs. In Śaka 1490 *Vibhava* since Hire Śankaṇṇa Nāyaka was still a boy Bedara Hanumappa Nāyaka of Santebennūr annexed Holehonnur, Hulikere Cannagiri, Tavarakere to Bidarūr. Honnagavari, Lingarapura and Tagadikote were separated from Holehonnūr śīme and extended his kingdom. In Śaka 1490 Hanumappa Nāyaka the Palegar of Santebennūr gave certain grants in Mallūr śīme to Śrī Śankara Bhārati, the disciple of Narasimha Bhārati of Kuḍali Maṭha. Both Holehonnūr and Basavapaṭṭaṇa śīmes were then included in Santebennūr. In Śaka 1547 the Mughals invaded the country. Ranadulla Khān captured Basavapaṭṭaṇa and carrying the king to Vijayapura, imprisoned him there. After the defeat of Hanumappa Nāyaka of Santebennūr, Hire Venkaṭappa Nāyaka reconquered all the countries as far as Dugganikatte included Holehonnūr, which were once seized by Hanumappa Nāyaka of Santebennūr. In Ś. 1549 Hire Hanumappa Nāyaka and Cikka Hanumappa Nāyaka quarrelled with each other and invited Hire Venkaṭappa Nāyaka of Nagara as an arbitrator between them. He divided the kingdom between these two brothers and Basavapaṭṭaṇa went over to Hire Hanumappa Nāyaka. For having been an arbitrator in their family dispute the brothers agreed to give him 1000 śīmes. After returning to Bidanūr

Hire Venkaṭappa Nāyaka, annexed 200 śīmes on the side of Bedar Samsthāna in Lakkuvallu and other parts to protect his country from the fear of any invasion from the Bedars. Lakkuvalli was made a Taluk and a fort was built there in Śaka 1549 *Prabhava*. Some villages were transferred from Holehonnūr śīme to Lakkuvalli division. To protect his country from Mughal invasion he wanted to extend his country as far as the river Tungabhadra. So he purchased certain portions which he named as 'Kharidi hobli' and included this Lakkuvalli division. After this Hire Venkaṭappa Nāyaka ruled for 4 years. He was succeeded by his grandson Virabhadrappa Nāyaka who ruled for 15 years. Since he had no issue Bhadrappa Nāyaka's son Śivappa Nāyaka became the ruler and he ruled from *Tārana* Mārgaśira to *Sarvajit* Mārgaśira. In his reign Ahmad Khān and Mahamad Khān the servants of the Padshah of Bijāpūr invaded this country and occupied the Holehonnūr śīme. They appointed Rēmāji Panth and Bemaji Panth for the administration of this fort and they ruled over this fort for a period of 7 years. Again in Śaka 1578 *Durmukhi* Śivappa Nāyaka reconquered this territory repaired the fort and asked his son Kare Bhadrappa Nāyaka to look after the fort. Narasaṅga of Aralekoppa was appointed as the *Pārupatyadār* of the fort. He ruled over this place till Śaka 1588 *Parābhava* for 11 years.

In the reign of Bhadrappa Nāyaka, son of Śivappa Nāyaka the Bijāpūr army again invaded this country under the command of Mirza Rustum, Gakka Nabikhān, Tavayatta and Danga Kulli Khān and occupied the fort of Holehonnūr. They ruled over this fort from the year *Plavanga* to Śaka 1645 *Śobhakṛt* for a period of 57 years and in that period the Bijāpūr rulers appointed Subedars for the administration of this fort under the rule of the Bijapūr Kings. The first Subedār that was appointed was Abdullā Khan. He was in charge of the administration for a period of 30 years. He was collecting the revenues through the Jagirdar Sherkhān who was residing at Basavapaṭṭana. After him Tayarkhān who was the Subedār of Sirya was appointed as the Subedār and since he did not accept this office Sherkhān's son Silēmankhān was carrying on the administration of this division in his name for a period of 27 years.

In Śaka 1646 Keladi Sōmasēkhara Nāyaka negotiated with the Subedar of Siraya through Lingappa and purchased this fort for a lakh of rupees. He maintained a small army and appointed Sivappa of Mandighaṭṭa as the Killedār of the fort. Virappaiya was appointed

as the *Pārupatyadār* of this śime. The Bindanūr chiefs that ruled over this country were:—

Keladi Somaśekhara Nāyaka—15 years ;

Basavappa Nāyaka—2 years ; and

Virammāji and her adopted son Somaśekhara Nāyaka for a total period of 38 years 10 months.

In the reign of the last named Somaśekhara Nāyaka 54 villages were separated from the Benkipura Nād of Holehonnūr śime and were made an independent Taluk and the above named persons were the *killedār* and *Pārupatyedār* respectively. In the reign of Basavappa Nāyaka, Lingappa Nāyaka was the *killedār* and Honnapa Nāyaka was the *Pārupatyedār* and they ruled over this place for 15 years.

Incomplete Kaiḥiyat.

Kaiḥiyat of Uduḡani

WILSON, P. 462, V-6.

Belgavi was the old capital of Banavāsi 12,000 in Candragutti venṭhe. The old name of the town was Balipura. Since Jakanācāri began the construction of the temple of Kēdārēśvara in a night and completed it before morning the town came to be known as Belgavi.

This town was the capital of the Kadamba kings. In the reign of the Vijayanagar king Dēvarāya the Mahāpradhāna Candarasa Woḍeyār toured over these parts. While settling the boundary dispute of the two villages Tadagani and Malapur, he constructed a temple.

He also built fort which was named Uduḡani. The manuscript then describes the *Gadisunka* that were levied on the articles that were exported from Uduḡani to Nagara and Siralkoppa.

Harihara Rāya and others building the new city of Vidyānagara ruled over this place for 200 years from Śaka 1216 *Jaya* to Śaka 1415 *Pramāḍica*.

In Śaka 1291 *Kīlaka* were granted the Mucalligrāma and Muttahalli grama as *agrahāras*. Billigare was the more important town for 115 years and from *Virōdhi* to *Pramāḍica* for a period of 85 years Uduḡani was the more prominent town.

In Śaka 1416 *Ananda* the Pādshāh of Bijāpūr came and occupied this fort. He appointed Viranna Wodeyār of Toragallu as the governor here and he ruled over this country.

This country was then ruled by the Keladi chiefs beginning from Śankaṇṇa Nāyaka who seized the fort from Virañṇa and those chiefs ruled over this country for 215 years 10 months till Śaka 1684 *Citrabhānu*.

In the year *Pramādi* for one year this fort was occupied by the Mughals under Ranadulla Khān. It was reconquered in the year *Vikrama* by Keladi Venkaṭappa Nāyaka.

In the year *Citrabhānu* Hyder's Sardar Ranoji Kṣīrasāgar came and occupied this fort and it was in their possession for 36 years 3 months except for the year *Virōdhikṛt* one year in the middle when the Maharattas had occupied this fort.

Sringeri Śīme Agrahāras and inscriptions.

WILSON, P. 463. VIII-2.

SHELF NO. 18-15-38.

Details about the festivities in the Gopālakṛṣṇa temple and grants to those festivals, *Upādhis*, *Adhyayana*, *Purāṇa* and other things in the temple are mentioned in the *Kadattam*. It also furnishes a list of ornaments found in the temple.

The *Kadattam* also contains three *binnavaṭṭales* or petitions. The first one mentions the quarrel between the servants of the temple of Gopālakṛṣṇa regarding the *upādhi* and their request to restore their *svastī* on promise of carrying on their work in the temple without any further trouble about it. The second one is from the public and the last is from Belandūr Hirannaiya. They relate to the above *upādhi* and the construction of the Candrasale in the temple.

A description of the *Vṛttis* is mentioned in the manuscripts.

Siddhāyas: The share of Annagade was given as a security by Lakṣmaṇṇa, son of Viddaṇṇa Bhaṭṭar in the days of Abhinava Narasimha Bhāratīsvāmi.

In the days of the above Svāmi Bommaṇṇa got a share from Annāji Bhaṭṭar for having gone to Kalaśa. From the days of Immaḍi Narasimha Bhāratī svāmi Vorehakkali Rāmaṇṇa was paying 40 *candies*.

In Śaka 138 *Bahudhānya* Jyeṣṭha śu. 5 Monday Śrī Narasimha Bhāratī svāmi while sitting in the temple of Sringeri Śrī Vidyā Sankara arranged the distribution of lands given to the Maṭha by Kariya Bommaṇṇa Heggade.

Uttaras:

Rāmacandra Bhāratī to the son of Astodeyar. Immaḍi Narasimha Bhāratī svāmi to Sēṣādri Bhaṭṭar. Abhinava Narasimha Bhāratī svāmi to Narasimha Bhaṭṭar in Belandūr.

In Kṛṣṇappa Hebbara's share Immaḍi Narasimha Bhāratī gave the *Iraya* and *Varaya* and in *Nala*, Mārgaśīra Abhinava Narasimha Bhāratī made a gift.

A description of the lands in Menase as arranged by Masikeya Kopyappa has been mentioned in the manuscripts.

The Guruparamparā :

At the beginning Śiva himself became the *Guru*. His successors one after another were :—

Mahāviṣṇu,

Caturmukha Brahmā

His son Vasiṣṭha

His son Śakramuni who was born at Ayōdhyā

Parāśara

Vēdavyāsa

Yogānandasiddha

Śrī Su . . . āndrag uru

His disciple Gauḍapādācārya

Yatindra Govindācārya

The next *guru* was the son of the pious Brahman of Kerala Deśa who prayed to Śiva to bestow on him a son equal to Śiva himself. Since Śiva found no other being equal to him he himself became incarnate as Śankarācārya. Within 12 years of his birth he mastered all the Vedas and the *Vidyās* and obtained the *āśrama* of an ascetic at the hands of Govindācārya. Govindācārya found this distinguished disciple the very incarnation of Śiva and hence requested him to please the “Vākdevī” of Kashmir. This Paramēśvarī appearing before Śankarācārya began to question him about the different Sāstras. When the Goddess began to question him about ‘Kāmasāstra’ Śankarācārya was unable to answer her. Just at that time the death of king Marutta of the Solar race provided him a means of success even with regard to Kāmasāstra about which he was absolutely unacquainted. Śankarācārya separated his soul from his body and entered the dead body of the king. He remained in the body for seven days. He returned to his own body and renewed his discussions with the Goddess. The Goddess being pleased with Śankarācārya promised to live in his tongue and bestowed all blessings on him. The Śankarācārya visited many countries and finally returned to Rīśyaśṛṅgamunikṣētra on the banks of the Tungabhadra for Penance.

In the Kali year 4286 when Vidyā Śankara Dēva was on this kṣetra, a Brahman in the kingdom of Pratāparudra of Veragallu obtained two illustrious sons. The younger of the two who was named Bhārati Kṛṣṇa freeing himself from worldly passions went to Śṅgapura Kṣetra and obtained *sannyāsa* under the name of Śrī Rāma-kṛṣṇa at the hands of Śrī Śankarācārya. The elder brother who was much displeased with this, drew Śankarācārya for a contest of discussion with a pledge that he would also become a *sannyāsi* in case he was defeated. The contest was stipulated to continue for seven days. But on the night of the third day Goddess Śāradā appeared to this Brahman in a dream and informed him that Śankarācārya was the very incarnation of Śiva and that she was dwelling in his heart. She also instructed him to give up this futile attempt. The next day he submitted to Śānkārācārya and obtained *sannyāsa* at his hands under the name of Vidyāranya. This famous Vidyāranya undertook a tour of pilgrimage as an expiatory act for having had a discussion with his *guru*. Śrī Śankarācārya instructed him to return from his pilgrimage immediately he heard a divine voice.

Virabukkarāya the king of Kuntala dēśa was suffering from an ailment (*lavaṇāmba vyādhi*) on account of which he was disfigured. Hearing the merits of the great ascetic of Śṅgapura king Bukka went to that holy place. He first saw Ramakṛṣṇa Dēva who took him to Śankarācārya and by his grace he was freed from his disease. King Bukka gave several grants and became the disciple of Śankarācārya.

During the pilgrimage, the sage Vidyāranya was performing the act of crossing the thousand branches of the river Ganges by the strength of his penance. The Goddess of the river observing this act of Vidyāranya, unachieved even by divine beings, addressed this sage from the heavens requesting him not to proceed further. Vidyāranya remembered the instruction of his *guru* and returned to Himavatparvata for penance where God Śiva appeared before him and bestowed on him several gifts. When he came to Kāśī, the God Kāśī Ramaṇa appeared before him and gave him a lustrous linga, with instructions to consecrate it in the name of his *guru* Śankarācārya and in the place where his *guru* was in "Lambikāyoga".

He then came to Voragal where the King Pratāpa Rudra promised to provide proper protection to his parents in his *pūrvāśrama*. Vira Bukkarāya who heard that Vidyāranya had crossed the 700 M.L.—56

branches of the Ganges and defeated the Sultan's son Kuka in a discussion at Kāśī and obtaining from him high honours, came to pay his homage to this great sage. King Bukka granted 12,000 śīme to Vidyā Śankara Dēva. From the year *Śubhakt Kārttika* śu 7 Monday Śrī Vidyā Śankara dēva began to observe the practice of 'Lambikāyoga'. After this Vidyāranya travelled over the whole earth and returned to Śrngapuri. Vīra Bukkarāya built a temple on the very site where Śrī Vidyā Śankara observed 'Lambikāyoga'. It is in this temple that Vidyāranya consecrated the lustrous linga which he obtained at Kāśī, and named the Linga Vidyāśankara. Thereafter he and Bhāratī Rāmakṛṣṇa were both living in the same *āśrama*. Vidyāranya then began to preach Dharma in Hoysala dēśa. On the banks of the river Kapini he saw the Goddess Pracanda Mantra Dēvī who instructed him to assist two youths in expanding their kingdom. Bhāratī Rāmakṛṣṇācārya died in Śaka 1288 in the year *Ānanda Bhādra* śu 11 Monday and after six days Bukkarāya also died. After his death Harihara ascended the throne with the consent of Vidyāranya. Harihara was worshipping his *guru* Vidyāranya every day. The *guru* being immensely pleased with his worship built the town Vidyānagarī in Virūpākṣakṣētra and consecrated Aṣṭayogins to protect the city. He consecrated similar yantras for both Vidyānagara and Śrngeri. King Harihara created fifty *vṛttis* in Vidyāpurī near Śrngeri on the banks of Tungā and gave it as a gift to Vidyāśankara for worship in the temple.

Vidyāranya was instructed in a dream to select a successor to him giving him the required clues to find out the person. The person that was so selected was a Narasimha Bhāratī. After blessing his successor, Vidyāranya died in *Śaka* 1310 *Kṣaya, Jyeṣṭha* śu 13 Monday. Then King Harihara worshipped the two disciples of Vidyāranya Candraśekhara Bhāratī and Narasimha Bhāratī. He selected Candraśekhara Bhāratī the elder of the two as the *guru* of the *Maṭha*. After four years from the death of Vidyāranya in the year *Śukla Vaiśākha* śu 10 Sunday Candraśekhara Bhāratī also died. Then Harihara selected Narasimha Bhāratī as the successor of Candraśekhara Bhāratī and invited the *guru* to Vidyānagarī. At Vidyānagarī Narasimha Bhāratī instructed the king about the *Brahmakāraka mantra*, and returned to the *Maṭha* at Śrngapura. This Narasimha Bhāratī stayed for some time on the banks of Malandadi in which place the Sage Agastya originally had his *Āśrama*. After that he went to Haladi in the kingdom of Barahakanya where he built a *maṭha* and a temple in which he consecrated the image of

Lakṣmi Narasimha. After his return to Śṛṅgeri he was again invited by Harihara of Vidyānagarī. There he suggested to Harihara to select Puruṣottama Bhārati as his next successor for conducting the worship of Sri Vidyāśankara Śiva. This Narasimha Bhārati died in Śaka 1336 *Sarvadhāri Puṣya su 8 Saturday*. Two months after his death Harihara Rāya also died and was for a short time succeeded by *Hampe Rāya* (?) who also died soon after. By the time Pratāpa Dēva Rāya sent Puruṣottama Bhārati for the seat of the *maṭha*. Candrasēkhara Bhārati had already succeeded. He lived for 8 years and after that Puruṣottama Bhārati succeeded him. He got a lamp pillar erected before the temple of Vidyāśankara. This highly learned *guru* was a worthy successor of Śrī Śankara and Vidyāranya for the *pīṭha*.

Pratāpa Deva Rāya was succeeded for 8 months by Vīra Rāya and then by Vijaya Dēvarāya. He was thereafter succeeded by Patra (Prauḍha) Dēvarāya. Puruṣottama Bhārati was often worshipped by Prauḍha Dēva Rāya. Puruṣottama Bhārati foretold the simultaneous death of him and that of Prauḍha Dēva Rāya.

After 36 years Puruṣottama Bhārati died. When the king heard this news Prauḍhadēva Rāya also died in Śaka 1386 *Śukla Puṣya ba. 8 Sunday, Hasta Nakṣatra*. Thereafter there were a few successors for the kingdom of Vidyānagarī as well as the *pīṭha* at Śṛṅgeri.

MYSORE — LOCAL TRACTS

MANUSCRIPT No. 196

History of Śrīrangapaṭṇam:—

WILSON, p. 464, VIII-15.

Shelf No. 15—6—13.

The present town of Śrīrangapaṭṇam was originally founded by a certain chief called Śrīrangarāja of the family of king Kṛṣṇadēvarāja of Vijayanagar. While Śrīrangarāja, having been exiled from the region of Candragiri, was holding the village of Ummattūru as a subordinate under the protection of the Mysore chiefs, he was attracted to the spot, where he later built the town of Śrīrangapaṭṇam, by the find of a beautiful idol of god Śrīranganātha lying on his snake couch. Having been directed by the same God in a dream to build a temple at the find-spot, and consecrate the image, the chief Śrīranga, built a temple and after consecrating the god therein made provision for worship and festivals. He, further, invited big merchants and learned scholars to reside in the vicinity of the temple and constructed a town. In course of time Śrīranga acquired much power.

After invoking the blessings of God Śrīranganātha with due ceremony, Śrīrangarāja started upon the conquest of the four quarters. Assembling all his troops and hoisting his *garuḍa* banner, he marched at first in the direction of Mysore which he invested. The king of Mysore at this time was Śyāmarāja Wodeyār who had as his *pradhāni* a *Kulavemona* (?) Doḍḍayya. The forces of Śrīrangarāja fell upon Mysore and took it. The Mysore ruler signed a treaty with Śrīrangarāja by which he ceded to the conqueror half of his estates and further agreed to conduct himself in strict obedience to Śrīranga as his subordinate. The other Pālayagars also offered submission. Altogether, Śrīrangarāja conquered eighty four *pālayagars* and annexed their *pālayams*.

An anecdote concerning one of the chiefs of the fort of Magatidurgam is related. In old times, the fort was the stronghold of a certain Kempagaḍa of the Magadi *samasthānam* who had in his possession a rare white elephant. When Dussayi Dēvarāja demanded

the elephant from him, the latter refused to part with it even for his life. Thereupon Dēvarāju came down upon him defeated him and took him prisoner. The elephant came into the possession of Dēvarāju who later married the vanquished chief's daughter. Kempegauḍa, according to his request was kept interned on the hillfort of Niḍugal where in the very presence of god Gangādharaśvara he attained svarga after some time.

Within a short time after the subjugation of the 85 *pālayagārs*, Śrīrangarāju was stricken with mortal illness. At the time of his death his wife, who was childless made efforts to assume supreme powers with a view to conduct the administration of the kingdom in succession to her husband. But in this move she met with stern opposition from Śyāmarāja Woḍeyār, the ruler of Mysore, who was supported in his attitude by his Prime Minister Kalavemuna Doḍḍayya and the Pālayagārs of Manangi and Talakkāḍu. So the lady inflicted three curses on her opponents, viz., that Manangi should be turned into a lake, that Talakkāḍu should be covered by sanddunes and that the kings of Mysore should have no offspring, before she immolated herself on her husband's funeral pyre.

On the death of Śrīrangarāja, Śyāmarāja Woḍeyār changed his headquarters to Śrīrangapaṭṇam where he won over the deceased ruler's subordinates to his side. He restored some of the *jagirs* and *pālaiyams* to their respective owners. Owing to the curse inflicted on the kings of Mysore he had no issue and during the closing years of his life he left the administration in the hands of the minister Timmappayya and Daḷavay Doḍḍāppayya. On his death the minister selected a young man Rāja Woḍeyār, a distant kinsman of the deceased king, as the next successor and had the funeral ceremonies and obsequies of Śyāmarāja Woḍeyār performed by him. Rāja Woḍeyār was duly installed on the throne. After ruling for a short time he died and was succeeded by Cennarāja Woḍeyār, a distant kinsman of the king. He was followed by Kanthīraṇa Narasarāja Woḍeyār a distant relation of the deceased king, who was selected as the successor by the Prime Minister on the exhortation of Goddess Cāmunḍēśvari who appeared to him in a dream.

During his rule, Narasarāja Woḍeyār constructed a big temple for God Narasimha at Śrīrangapaṭṇam and built a fort around the

* The account is repeated further on in the portion dealing with the career of Devaraja.

city. He issued a new type of coins struck with the figure of his favourite deity Nṛsimha on one side and his name on the other. The new issue was called the *Kantherayi-Rukas* and they displaced the old *Ghatu* (?) and *Muggunga* (?) *rukas*. A *Kantherayi* ruka was equivalent to a *Pudiceri Varāha* and was of brighter hue (*vanne*) than the old gold *puvvu-varāhas*. When a few *Pālaiyagārs* rose in rebellion against him with the connivance of Pradhāni Subba-panḍita and Daḷavāy Cikkayāru and Cavayāru they were put down with a strong hand. Before his death Narasarāja Woḍeyār was master of about fifty to sixty forts.

As Narasarāja died childless he was succeeded by Doḍḍarāya Woḍeyār who performed the obsequies(?). He left the government of the kingdom into the hands of Daḷavāy Cavoyarasu and Pradhāni Timmappa. During his reign a few forts were conquered.

His successor was Cikkadēvarāja Woḍeyār who effected many changes in the administration of the kingdom. He divided the kingdom into two units with separate headquarters at Mysore and Śrī-rangapaṭṇam respectively. Eighteen departments of government were created*. They were:—

1. *Aṭṭhavaṇam* or Department of Revenue accounts and administration in charge of the collection of Revenue from the *Pālaiyagārs*, etc., having powers to appoint the officials and the staff.

2. *Kandacaram*:— Department of Military Accounts in charge of affairs relating to the infantry and having control over the appointment of military officers, *sardars*, etc.

3. *Cagala-Kandacaram*:— Department of Military Accounts in charge of affairs relating to the cavalry, having control over the maintenance of garrisons in different parts of the kingdom.

4. *Sunkam*:— Department of Customs duties on imports and exports (*jahaz*).

5. *Dēvasthānam*:— Department in charge of Religious Endowments, like temple properties, etc., temple incomes etc.

6. *Pommu*:— Department in charge of levy and collection of duty on cloth.

7. *Mysore Hobali Vicārana Cāvadi*:—Department which was the central office to which all correspondence relating to the administration, accounts, etc, of the province under the jurisdiction of

(* Cf. Wilks, Vol. I, p. 62.)

Mysore was sent for being submitted to the king for orders classified, and despatched to other department according to their subject.

8. *Paṭṇam Hobali Vicāraṇa Cāvaḍi*:— A similar establishment as the above for dealing with matters concerning the Province under the Jurisdiction of Śrīrangapaṭṇam.

9. *Mysore Behun Cāvaḍi*:— Or Department of Public Information which received all information relating to the daily occurrences in each village and town of the province of Mysore. The information was gathered by local officials who despatched it through runners to the pargana headquarters from where it was finally sent to the central office or Department of Public Information, i.e. *Behun Cāvaḍi*.

10. *Śrīrangapaṭṇam Behun Cāvaḍi*:— A similar establishment like the above for the province under the jurisdiction of Śrīrangapaṭṇam. The General Post Office was also attached to this Department.

11. *Ayakottu Cāvaḍi*:— The Department or Office where all correspondence and accounts relating to all the chief departments and offices of the State were scrutinised and reported to the king who daily attended the office. The establishment was situated near the king's place.

12. *Paṭṇam Cāvaḍi*:— The 'Central Court where all the disputes arising either in the town or in the country were heard and settled according to the code of Vijñānēśvara, and punishments inflicted. (Contra Wilks I, p. 63 n.)

13. *Doḍḍa-Ugrāṇam*:— Or Commercial (Civil) Stores Department where accounts relating to the imports of grain and other stores into the city and their daily consumption by the army establishment, temples, chaultries and the general public were prepared and kept. (ms. p. 13.).

14. *Khabbesam Cāvaḍi*:— or Department of Military Stores where accounts relating to military equipment like cannon, rifles, gun powder, shells, swords, arrows, etc., their disbursements to different garrisons and army divisions were prepared and kept. The work of repairing military arms was also undertaken by this department.

15. *Uru-hobali Cāvaḍi*:— Department in charge of foreign relations, exercising control and supervision over the barracks where foreign armies were received and stationed and generally in charge of foreigners.

16. *Cikka Vontiri*:—or the King's body guard establishment.

17. *Arazu Begi*:— or Office of the *Inti Uligam Secretary*:— The duty of this officer was to receive reports of and consider all matters relating to the business of government and the conduct of officials submitted to the king for consideration, represent them to the king and obtain his orders.

18. *Aṣṭagraman Cavadi*:—or Department of agriculture in charge of supply of provisions to military garrisons, etc., Accounts relating to the grain produces were kept and advice given to ryots in matters of cultivation, etc., by the Department.

The same arrangements were maintained intact by Haider Ali but when Tippu came to the throne he effected changes in the administration and substituted Muslim names to the various departments.

Cikkadēvarāya ruled for forty years. During his rule, he added to the royal treasury thousand *varāhas* every year after meeting all expenses of government including the agreed tributes to the Nizam and the Mahrattas and the generous benefactions to the Brahmans for whom he established a hundred feeding houses. He maintained a seal called the *Dēvarāyamudrā* with which all his orders to his subordinates and officials and communications to foreigners were impressed.

Cikkadēvarāya was succeeded by his only son, Mūkarāya, born through the favour of goddess Muṇḍēśvari. He was born deaf and dumb. The administration was carried on by the queen mother Yalanduramma.

Mūkarāja died after some time and was succeeded by one of his distant collaterals (or agnates) Pedda Kṛṣṇa Rāya Woḍeyār in Śaka 1635. He was aided in the affairs of administration by Pradhāni Tirumalayyangāru, Daḷavāy Doḍḍayya, the uncle of (?) Cikkarāju Nandirājayya, who encouraged the Vaiṣṇava cult in the state and openly favoured its followers. Smārtas or the followers of the Śaiva creed were excluded from state service by the king at the instance of his Vaiṣṇava, Pradhāni, Tirumalayyangāru. After ruling for several years during which period the chief powers of administration were virtually exercised by his ministers, Pedda Kṛṣṇarāja died without leaving an issue. But at the time of his death he handed

over his seal, sword and other insignia to Dēvarājayya, grandson of Daḷavāy Doḍḍayya, the most capable and brilliant of his three chief advisers, of whom the other were Bengalūru Nandarājayya and Kharacuri Nandarājayya leaving him the option to select the next successor according to his choice. Within a short time after the king's death, Pradhāni Tirumalayya also died.

Realising that it would not be proper on his part to wield the supreme powers of state without a king, Dēvarājayya selected one Śyāmarāja Woḍeyār, a youth of twenty-five years of age belonging to the family of the *Kartas*, who were agnates of the deceased king, as the next king and installed him on the throne reserving to himself all the supreme powers, civil and military and leaving to the king the nominal rulership of the kingdom.

But soon the king conceived a strong desire to overthrow his too powerful minister. He removed him from the office, imprisoned him and appointed instead a certain Cevvaraja, one of the *jñātis* or agnates of Dēvarāja to the post.

Śyāmarāju later decided to put an end to Dēvarājayya and his associates by adopting a ruse. He planned to kill Dēvarājayya in a festival. But the plot was revealed to Dēvarājayya. He gathered an army and stationing himself at the *Erramattidibba* in front of the Chagala Kandacaram Cāvaḍi, he began to discharge his musketry on the palace (*naguri*) where Śyāmarāja Woḍeyār had taken his stand. The palace was broken open into by Dēvarājayya and his troops and Śyāmarāja taken prisoner in the treasury room. After inflicting indignities on him, Dēvarāja despatched the king to Kabal Durg where he was interned in the hill fort.

The Supreme powers of state once again passed into the hands of Dēvarāja who now set up a six months old infant king on the throne. On his advice the queen mother (?) Doḍḍamma took the young king in adoption. As before, the three ministers, Bengalūru Nandarājayya, Dēvarājayya and Kharacuri Nandarājayya held the offices of *Sarvādhikari*, *Daḷavāy* and *Subhadār* of the army respectively and carried on the administration of the state. When the new king attained the age of thirteen Karachuri Nandarājayya gave his daughter in marriage to him.

Desirous of conquering additional forts, Dēvarājayya marched against Kempa Gauḍa, the chief of the Magati fort. In a short time

Kempe Gauḍa was subdued and taken prisoner. Dēvarājayya married his daughter and brought her home.

Kempe Gauḍa turned religious and retired to the shrine of Gaṅgādharaśvarasvāmi at Nijagallua (?) where he died. A portrait statue of his was set up in the temple.

It was during the regime of these three brothers that Haider and his elder brother Sābās Khān entered service under the king.

Local Tracts:

WESTERN COAST

MANUSCRIPT No. 197

List of the ancient rājas procured in the Sunda country:

WILSON, p. 467, I-1. (8 Sections).

Shelf No. 18—15—24.

This Kaiṭiyat of Rājavamśāvali begins with an account of the nine kings of the Maurya (written as Mōrvi) dynasty, namely, Candragupta, Vāridhāra, Aśōkavardhana, Suyāsarāya, Śāviśōkarāya, Somaśāramarāya, Śatadhanvarāya and Brihadratharāya.

Then it deals with the Kadamba kings. The duration of their reign is not known. The founder of this dynasty was Trinetra Kadamba who is said to be the very incarnation of Īśvara. He ruled for 45 years.

Then follows a long list of his successors. The list is mostly legendary.

Ballāḷas:

These Ballāḷas of Kāḷava-dēśa ruled at Dirasamudra in Bēlūr Samsthana and there were nine rulers in this dynasty. They were Hoysala Barāḷa, Vinayāditya, Yariyanga, Viṣṇuvardhana, Vijaya Narasimha, Vīra Ballāḷa Dēva, Narasimha Dēva, Sōmēṣvara Dēva, and Ballāḷa Deva. This Ballāḷa Deva was overthrown by Harihara Rāya who ruled at Vidyānagara. The manuscript mentions that a description of these 23 kings between Harihara and Sadāśivarāya has not been mentioned here since a description of these kings has already been noted elsewhere.

Then the Sōde chiefs who were in the service of the Vijayanagar rulers obtained the Sōde Samsthāna as an *amaramāgani*, where they gradually established their independence on the decay of the central power.

The person who established its independence was Araśappa Nāyaka. He had two sons, Rāmacandra Rāya and Immaḍi Araśappa Nāyaka. The sons of Immaḍi Araśappa Nāyaka were Raghunātha Rāja, an—vāji and Bhairavāsa.

Raghunātha Rāja's son was Madhulinga Rāja who became a Lingāyat.

He had four sons, Rāmacandra Nāyaka, Muddu Basappa Nāyaka, Vajra Rāja and Madhulinga Rāja.

This Madhulinga Rāja had two sons, Sadāśiva Rāja and Śāntalingarāja.

Sadāśiva Rāja's son was Basalinga Rāja whose son was Immaḍi Sadāśiva Rāja. His son was Basalinga Rāja. The manuscript mentions that the further investigation about this dynasty was not possible.

Vattu Arasugala Vamśāvali:

(Account of the habits of wild tribes in Subuda and Kanara.)

WILSON, p. 467 — I-2.

This section contains a loose list of names of Cōla kings and others which is wholly unreliable.

Kaifiyat of Koramars:

WILSON, p. 467 — I-3.

According to this Kaifiyat the four subdivisions of this community are Kaligoramas, Vadda Koramas, Hakkikoramas and Kallagoramas.

They observe pollution during birth and after the period of pollution fresh utensils are used for cooking food and a cradle is installed in the house for the child. The manuscript mentions the various sub-committees in this caste—Gujaloru, Manaloru, etc., and they observe intermarriage between one another.

For marriage *tera* or a price is paid to the bride and the people of this community do not consult an astrologer for marriages. While going to the marriage a "Bāśinga" with the required decoration is carried with them. The people of this community are sumptuously fed on these days including the day when Nāyavalli is performed.

A person admitted into this community after being shaved and the people are fed and the *Gurukānike* is paid. An out-caste is likewise admitted into their fold after the payment of the stipulated *Gurukānike*.

It is the privilege of the married only to be burnt after their death and others are buried. Here again the pollution for 11 days is observed.

Foretelling and black magic are the means of livelihood for the Katekoramas. Among the Vaddakoramas some are pipers and the rest including women eke out their livelihood by making baskets. The Hakki Koramas catch birds and sell them and their women have basket-making as their home industry. A few persons of this community live in the forests. The Kalla Koramas are noted for thievish habits and here also basket-making is the domestic industry of their women. A few persons of this section also live in the forests.

Account of the Mahratta caste in the Sunda Country:

WILSON, p. 467 I-4.

This *Kaifiyat* begins with Sanskrit prose mentioning the descent of the Mahārāṣṭras from God Nārāyaṇa and also quotes a few verses from the 12th *Skānda* of the *Bhāgavata*. The manuscript further mentions two endogamous groups, Kulavādi Jāti and Nijāmasāhi jāti among them. These people are known as "Areru" in Karnāṭa deśa and as Mahrāṭas in Mahārāṣṭra deśa. They have been further subdivided into endogamous groups. They also possess Sindhu, Solabha, Padavaia, Rathoḍa and such other upanāmas. The manuscript then mentions the names of those who are supposed to have been born in Sūryavamśa. While giving the names of the places of their residence the manuscript mentions about twenty places including Gāndhāra, Bangāla, Himācala, Kambhoja, Gangātaṭa and others. The Mahrāṭas claim to have been born in the Solar race.

The *Kaifiyat* also contains a list of the names of the gods worshipped by these peoples.

The two divisions, Nijāmasāhi and Kulavāde are also respectively known as Mēlu Soole and Kilusool. The Kulavādes and Nijāmasāhis are the Areru of the Karnāṭaka country. A few of them also become

Gosayis and Jogamas. In the western Mahrāṭṭa countries only inter-dining is allowed between the two divisions and not intermarriage and in certain other countries even intermarriage between them prevails.

An Account of Telugu Banajigar caste :

WILSON, p. 467, I-5.

People of this caste are found in Nagara, Sōde and Bīḷige Sīmes.

Ten days pollution is observed during birth and on the 11th day a Brāhman is invited to perform the *Punyāhavācana*; on the 29th day the mother of the new born child is taken to a river with five other Sumaṅgalis who bring the potful of water and dinner is served for the people of the community.

The manuscripts also mention the minor sub-divisions (*jāti-bedagu*) of his caste-Kattālur, Hesarumaḷigeyavaru, Vuppalur and others.

People of other castes are strictly forbidden to enter this caste.

A bride price of 8 *varāhas* is paid in marriages. The fixing of the marriage is done in consultation with an astrologer in the house of the bride. The bridegroom's party will go to the bride's house with a Bāśinga where on the fixed day the *Dhārā* is performed. The next day the couple are taken in procession round the village and the *nāgōli* is performed on the fourth day.

Outcastes are taken into their fold on payment of a certain penalty out of which half is paid to the *guru* and the other half is utilised for feeding the persons of their community.

An Account of Kudikumbhara caste (Potters):

WILSON, p. 467, I-6.

This is a kaifiyat of Kudikumbhāra caste in Sōde Sīme.

In case of birth a pollution of five days was observed and after the purification on the sixth day a cradle is installed in the house for the baby. On the 11th day a *pūja* is performed near a river.

The exogamous minor subdivisions of this community are Kada-valiyavāru, Ababeyavāru, Kadaḍiyavāru and Hattisālavāru.

Three *varāhas* is the fixed bride price in this case. In the selection of brides cross-cousins are given the first preference.

An astrologer is consulted not only to fix up the date of marriage but also the date for going to negotiate with the bride's party for the marriage. On the day of the marriage a fully equipped Bāsinga is carried to the house of the bride and the *Dhāra* is performed. The chief function on the second day is the distribution of *pan supari*. The *nagavali* is performed on the fourth day. In this caste the newly married couple are not generally taken in a procession.

The bride price to be paid to a widow to make her the wife of some man in the presence of some witnesses is one *varāha*, a *kuppasa* and a *sīre*.

People of other communities are prohibited to enter this caste. Any outcaste is taken into their fold after taking from him a penalty prescribed according to his ability. He is also kept out for three days and on the fourth day he is made to enter their fold after an oil bath. Such a person should also pay the *gurukāṇike* according to his ability and also distribute utensils if other members of this caste should ask for them. In cases of death five days pollution is observed and the dead are burnt in this caste.

An Account of the Gangādekar Vokkaligars:

WILSON, p. 467, I-7.

This kaifiyat relates to Gangādikars of Sōde Śīme.

Among the Gangādikars also the birth pollution exists for five days and purification including an oil bath is on the sixth day. On the 11th day the *Dasar* is invited for further purification and the *nāmakaṇṇam* of the baby and in the evening the baby is put in a cradle.

The two exogamous groups or divisions are the *nāmam* wearers and *vibhūti* wearers in this caste. Those who wear the *nāmam* are the devotees of god Veṅkaṭaramana and those who wear *vibhūti* etc. the devotees of God Bhairava Dēva.

First preference is given to cross-cousins in the selection for marriage, and the bride price is 12 *Kāṇṭhirāya varāhas*. For marriages of widows in presence of witnesses the bride-price is 6 *varāhas*. An astrologer is consulted in fixing up a suitable date for the marriage and the payments to be made to the astrologer are also fixed.

After the ceremonial negotiation and fixing are over the bridegroom's party go to the bride's house with a fully equipped *bāsinga*, when the father of the bride will perform the *Dhāra*.

The chief functions of the second day of the marriage are the *pūjā* of a pair of *Kalaśa* and the procession of the couple round the village. Dinner to the members of their community is always an inevitable item in every function. On the fourth day of the marriage the *nāgavalli* is performed and the *Kaṅkaṇas* are removed. In *uḍike* (a type of marriage) i.e., a widow marrying in presence of witnesses only a *śāri* is presented and the members of their community dine together.

Members of other castes are not allowed to enter this caste.

Pollution for six days is also observed during the first menses and the purification on the 7th day by taking *tirtha* and *prasāda* at the hands of the *Vaiṣṇavaiyya*.

An out-caste of this community re-enters after worshipping in the temple and payment of a penalty prescribed according to his ability.

The *gurukānika* is also paid during marriages. The dead are burnt and the pollution exists for 10 days. Here again the purification ceremony is on the 11th day by a *Vaiṣṇavaiyya* who is given the prescribed rations.

An Account of the tribe of Maṇṇu Vaddas or tank diggers:

WILSON, p. 467, I-8.

According to this *Kaifiyat* of Maṇṇu Vadda caste of Banavāsi time during birth, the people of this caste observe pollution for five days followed by purification on the sixth day. When the baby

completes its first month one girl is sent to river to perform the ceremony known as "Hoḷemuttuva Śāstra". The six exogamous divisions of this caste are Yammaloru, Burasalōru, Keradalōru, Bantagalōru, Salangadāru and Alākamtōru.

Others are not allowed to enter our caste. The bride price is two *varāhas* and for uḍike brides the price is one *varāha*. The custom of going to the *Jogis* to know the auspicious day for marriage does not prevail among the members of this community.

Negotiation for marriage is generally done on a Friday when betal leaves are distributed. The marriage takes place on Sundays. The ornaments and other articles including a white saree prescribed to be presented either to the bride or bridegroom have been mentioned in the manuscripts. The uḍike marriages are not so elaborate.

Penalties for crimes are levied by the tribe according to the ability of the criminal and out of the proceeds of the penalty, half is paid to the guru and the other half is utilized for a tribal dinner.

Both men and women of this caste carry mud, dig wells and canals and construct mud walls and hence these people are known as *Maṇṇu Vaddars*.

Biligi Arasara Vamśāvali:

WILSON, p. 468, IV—7.

This is a palm-leaf manuscript written in Campu style. The history of the kings of this lineage from Andanna to Basava is described in this work. This does not contain the name of the author. Saṣṭapadi metres are freely used in this work as well as some *vṛttas* which are rarely found in Kannada.

Andanna had Isore as his capital. His son was Pariśva who had three sons—Mundanna of Kallappa, Bolabhūpāla and Ammanna. Mundanna had three sons—Bhairava, Kallappa and Narasimha. The last named was very brave and generous, victorious in battle and full of the milk of human kindness. He defeated all his enemies. He assumed many titles such as “Kadana Kali Bhēruṇḍra”, Kali Bhūma etc. He conquered Aśvapati, the great, and erected a pillar of victory on the borders of his kingdom. Kṛṣṇa Rāya was very much pleased with him and gave his daughter, Hariammā, in marriage to him as well as the kingdom of Peṇugundi 300,000.

Narasimhēndra had two sons, Ghantenrpati and Mundanabhūpa. They built fortifications at Śvētapura and defeated the hunter chiefs of Bedakani, Kunūji, Kondali and Mūgundūru and fortified them. Timmana was the son of this Ghantenrpa.

Narasabhūpa (son of Kallappa?) had a son named Vīrapoḍeya. Vīrapa married Vīramāmba and lived happily with her. They built a temple for Virūpākṣa in Bilige. A son was born to this royal couple and he was named Raṅgarāja. Raṅgarāja married Celuvammā and lived happily with her. At that time Muslims attacked his kingdom and plundered the cattle. Raṅgarāja, defeated them. He expanded his kingdom by conquering the neighbouring countries and got much wealth from them. His son was Ghantēndra. In course of time, he attained manhood and became king. Once sent for by the Rāya he started with his minister Puttayya, his commander-in-chief Cennayya and others for the latter's capital. On reaching the capital, king Veṅkaṭa Rāya asked him to tame a wild horse named “Mangala Bolla” which defied the attempts of all other people to ride it. Ghantēndra tamed it completely. The king gave him rich presents, and the horse that he tamed. The king ordered him to fight

for him against the Nizam Shāh and rewarded him for that also. A pillar of victory was caused to be erected and the title of "Rāma-vismayakara Gaṇḍiyanka Bhīma" was assumed. He returned with great pomp and splendour. Veṅkaṭa Rāya greeted him with due honour and led him by holding his hand. Valuable presents were bestowed on him and lands to the extent of 9,00,000 were given to him including Penugūṇḍe up to Gutti. Immense wealth was also bestowed on him and he was sent back to his own capital after a few days.

Veṅkaṭa Rāya gave his beautiful daughter named Ramādēvi in marriage to Ghaṇṭēndra. After some time, Arasappa Nāyaka of Sōḍe, who had heard about his prowess, became very much pleased with him and sought marriage alliance with him. His daughter Vīram-āmbā was married to him and the Sōḍe Chief gave him five villages also. His son was Tammarāṣa who married Ramāmbāji. This royal couple had a son named Ghaṇṭēndra III who was very powerful and defeated the king of Keladi. At that time, the Pādshah invaded the kingdom of the Rāya and took a portion of his territory after defeating the king. At once, Ghaṇṭēndra III rushed to his help and got back all the lost territories and pleased the king. The Ikkēri Chief, Vīrēndra was jealous of him and invited him to his capital and played a foul trick on him. But Ghaṇṭēndra defeated his purposes and gained victory over him. On his way, he had to fight with one Rāmarāja whom he defeated in a battle. Raghunātha Rāja of Sōḍe invited him to Banavāse. Ghaṇṭēndra III went there and witnessed the car festival of Madhukēśa. Tarikere Hanuma was also there and the two had some quarrel. Ghaṇṭēndra III defeated his opponent and got tributes from him and came back to his capital Śvētapura. When he died, the Kelaḍi king attacked his capital and destroyed the fort. His sons, Mauna Bhanteya Woḍeyār and Siddhappa Woḍeyār went to Bijāpur and sought the help of the Padshāh who ordered the Kelaḍi chief not to molest them. They lived in the camp of the Kelaḍi Chief. One day, a fierce tiger came to the camp and caused great fear. On hearing about this, Siddhappa pulled out his sword and killed the tiger. This incident made the Kelaḍi Chief, Vīrabhadra Nāyaka, very jealous of him and he wanted to put an end to his life by foul means. He carried out his evil machinations and killed his rival. Siddhappa Nāyaka's wife built the city of Siddhapura and established the deity of Siddhi Vināyaka there. Siddhappa's brother, Mauna Ghaṇṭeyanra, built the city of Balugodu and lived there with his wife Cennamadēvi. When the Muslims invaded and destroyed Kelaḍi, this king went to see the Pādshāh, and by the latter's grace

he was allowed to live in peace. After his death, his kingdom passed on to the king of Veṇupura.

When Śivappa Nāyaka of Kelaḍi heard about the death of Ghaṇṭēyanra, he thought that the kingdom should pass on to him as there was no heir to the throne except Ghaṇṭemmā who was very young. He therefore went to Balugoḍa and devastated the land. The people of the land hastened to Kedage and brought a young boy, crowned him king, named him Saḷuva Śivappa Nāyaka and arranged for his education. Sāntammā Dēvi and Gaurammāji were his queens. After some time, Śivappa Nāyaka died without any issue and so Sāntammāji adopted a son from a relative of her at Jambore. He was crowned king and was known as Śivappa II. The king built the city of Śvāpura (Śvētapura) and refashioned the palace. He ruled wisely and well for some time and died in Gōpālāpura without any issue. His dutiful wives observed *sati* and died with him. Sāntammāji, therefore, adopted another son belonging to the Jambore family. This was the younger son of Jembore Sāntayya. This boy was crowned king and was named 'Sōmaśēkhara'. He was very beautiful and well versed in all the arts of peace and war. He went to Vamśapura (Veṇupura?) and there in the presence of Cennammāji and the ministers and all the people he went before a wild elephant on horseback and came safely and got much applause from the onlookers. Cennammāji of Kelaḍi was very much pleased with his wonderful prowess and gave him valuable presents. He had two wives—Cennamallamba and Vīrammāji and he brought the son of Śivappa Woḍeyār of Jambore to be adopted by Vīrammāji. He was known as Ghaṇṭērāja and was very powerful. When Venkṭa Rāya found that his enemies could not be conquered by others, he invited Ghaṇṭērāja for his help and the latter rushed like a tiger against his foes and defeated them in battle. Venkṭa Rāya was very much pleased with him and gave his beautiful daughter in marriage and also gave him valuable presents. He ruled over Isore and Penagunda and lived happily.

Sōmaśēkhara's queen Vīrammāmbikā had a son and he was called Sōmaśēkhara II. Even while young, he used to worship Śiva. When he came of age, his father crowned him king. After some time, Sōmaśēkhara I died and his queen Vīrammāmbikā committed '*sati*'. Mallammāji also wanted to commit '*sati*' but the people requested her not to do so. They put the young prince under her care. In due course, he grew up to manhood. He married two girls Nīlammāmbikā and Cennamāmbā. In due course, a son was born to Cennammāji

and he was named Vīrabhadra Nāyaka who learnt all the arts and came of age. Cennammāji got two daughters also named Virammāji and Cennammāji (II). Nilāmbā bore a son by the grace of god Śiva at Isore. He was named Bhadrappa. He was very much devoted to Lord Śiva. After some time, another son was born to Nilāmbā and he was named Basavēndra. Bhadrappa was crowned king when Sōmasēkhara died. Bhadrappa ruled very wisely and well. He was very liberal and had all good qualities in him. He was a devout worshipper of Lord Śiva and repaired the temple of Vīrēśa at Isore and covered the floor of the temple of Śrī Bhuvanēśvarī of Bhuvana-giri with stones and also enlarged it. He was of a pious nature and gave *agrahāras* to Brahmans for performing pūjā in these temples. After some time, he wanted to devote more time in acts of piety and so gave up his kingship. His brother Basava was crowned king and Bhadrappa spent his time in devotion. On ascending the throne, Basava gave valuable presents to one and all and became very famous. He married Devammāji and Virammāji and lived with them happily. The king built the dome of Bhuvanēśvarī temple and arranged for performing the car festival every year. He also gave *agrahārams* to Brahmans and ruled well.

CANARA KAIFIYATS

MANUSCRIPT No. 199.

(Contains two short kaifiyats in Marāṭhi)

Damarasturuganigala Kaifiyat :

WILSON, p. 469, VI-1.

Shelf No. 18—15—5.

Basaruru Magani which was known as Basurapaṭṭaṇa, situated on the banks of the river Sukamūrti, was visited in Dvāparayuga by the Emperor Vasu; it is said that he built the temple of Pārthivēśvara here. Candrasena and Citrasena ruled over the kingdom of Bāraku in the subsequent period. Then it was ruled over by Bhūta-pāṇḍya. In this dynasty was born one Bādarasa who appointed his servant Sadhi to administer this country. In his days Keladi Venkaṭappa Nāyaka occupied the southern portions of the country and on a treaty with him Basarur became a Tahasil including the Madhura-hari, Kandara and Lanahalli villages. This was later on occupied by the Muslim rulers. A list of temples both Vaiṣṇava and Śaiva numbering 21 and the Masjids found in the place are mentioned here.

The contents of a stone inscription No. 60 have been described. It mentions that the Manegars of the place belonged to the relatives of Basurapālappa, father of Sabaniṣa Patapayi which continued from the days of Halgira to the Jangams. In the reign of the Sultan, Dēvappa and his clerk Lingappa were appointed. In the days of the Company 3 villages were given to Dēvappa and one to Lingappa. This was given as an *inam* to Joyiṣa Kṛṣṇappa.

Kaifiyat of Yalara Māgaṇi :

WILSON, p. 469, VI-2.

Koreguru is situated below the ghats. This Māgaṇi included seven villages and forts were built at Elale and Ambaru. Madurasa of Barakūru seized Haladaru from the Palegars and handed it over to Kolaharati of Surahali who built a fort in the place. This became a

jangama samsthāna in the days of Venkaṭappa Nāyaka of Nāgavara and was included in the hobli of Baggaṭa. After this was occupied by the Nawab in the year *Citrabhāu*, the forts were demolished in the year *Svabhānu*. It continued as a *Māgaṇi* till the year *Tāraṇa* through the old superintendents of the palace. It was then known as *Dēvasthāna grāma* since a good portion of it was given to the temple of Śankara Nārāyaṇa and after the year *Rākṣasa* in the days of the Sultan this came to be known as Cillare Śankaranārāyaṇagrāma. Then this went over to the English.

Kaifiyat of Kollur Uttara Māgaṇi:

WILSON, p. 469, VI-4.

This division consisting of seven villages was included in the kingdom of Śankappaṇāyaka. It continued as a hobli in the Jangama Samasthāna until it was annexed by Bahādūr. In the reign of the Sultan, Trāsagrāma and Baragotti were included in the *Māgaṇi* and their revenue was collected by the *Manegars*. Besides the villages Uppara, Bavaladi, Yallacitta, Sirūr, Halehesaru, Haliberu and Hallihone were included in this *Māgaṇi* as a small portion in the reign of the Sultan. When this went on to the English *patels* and *Sanbhogs* were appointed to the villages whose names have been mentioned in the manuscript. A list of the temples in the villages is also found in this manuscript.

Kaifiyat of Bārakūr Samasthāna:

WILSON, p. 469, VI-5.

The town Bārakūr has two names Varakanyāpura and Varakula which are identical. It is also called Bāraha Kanyāpura. The manuscript contains a traditional account of the origin of the place.

Kaifiyat of Gōkarṇa and a Description of the Gods and the Ponds there:

WILSON, p. 469, VI-6.

The *Kaifiyat* begins with a purāṇic account of Paraśurāma, reviving Gōkarṇa which was submerged in the sea on account of the birth of the Ganges here, at the request of the Seven Sages whom he had invited on the occasion of his father's annual ceremony. Sagara Cakravartī's *aśvamedha* and the birth of the Ganges due to the efforts

of Bhagīratha is narrated here. The manuscript further narrates another purāṇic account of Garuḍa placing the Śataśringaparvata with its innumerable sacred ponds, at Gōkarṇa. A description of the several sacred ponds existing on this mountain is given in the manuscript.

Kaifiyat of Kundapura:

WILSON, p. 470, VI-7.

Kundirāya the minister of Vasurāya of Vaidyadēśa built the village of Kundarapura. In the reign of the Pāṇḍya king Dēvarāya, Kundapura was included in Bārakūr and later in the Basarūr kingdom and Bokkaṇṇasēṭṭi was its ruler. Doḍḍa Sankaṇṇa Nāyaka of Nagara defeated Bokkaṇṇasēṭṭi and occupied Basarūr. He built the fort of Gangulli or Gangavali on the request of the Parangis of Gove. Pankaṇṇanāyaka permitted them to build a fort at Kundapur for trade purposes. But when their benevolence was being misused by the Parangis, Sirappa Nāyaka hearing that the Parangis would occupy the place and become his own enemies sent them away from the fort. In the reign of Basavappa Nāyaka this was converted into a kasba including 16 *māgaṇis* which continued till the days of Vīrammāji. When Hyder occupied Nagara, Kundapura became a Taluk. Varukappaiya was appointed as the governor of Nagara and Gangādharaiya as the *Amildār* of Kundapur. Gangavali was named as Machalibandar. The English occupied Nagara for two months and Tippu recovered it from them. The English and the Babusahib were forced to turn away to Bombay and Kote Narasappaiya was appointed as the Governor of Nagaradasīme. Kundapur, Karkala and Bārakūr were left in charge of Mahammadali Khan Jhalaka. A hobli of Kundapur was given to Malavi Abbuber. He was succeeded by Mahammad Sheriff, Mahammad Saidu and Masi Gulamallu. Marāṭha Pinderāya looted a village in Kundapur taluk. After the fall of Seringapatam the English appointed Rāmārāya as the Amildar of the Taluk and Bebbullegauḍa and Mandasavanta who looted the taluk were severely punished.

Kaifiyat of Hemmadi Māgaṇi:

WILSON, p. 470, VI-9.

King Hemantarāya built a city and a temple of Nārāyaṇa here and made it his capital. After that Honnekambali, a servant of Pāṇḍyarāya of the country of Bārakūru dēśa, ruled in this place. His servant Śankaranārāyaṇa built a fort and this hobli was thereafter known as Bagbhāti hobli. It was also known as Kucagbhāti.

The descendants of Sambhasūnubhava continued as the *Manegārs* until the time of Tippu. The *Manegārs* were replaced by Patels when the English finally occupied this place.

An account of the Dēvasthānams at Gersoppa :

WILSON, p. 470, VI-10.

There are about 23 Jaina *bastis* in the place and the manuscript mentions that there are four inscriptions out of which one is mutilated. It is said that Bhairādēvī was ruling here as Governor under the Ānegondi rulers. The inscriptions show that the *bastis* were built after Śaka 1300. It is believed that these *bastis* were built by a *Shanbhog* in the reign of Bhairādēvī.

Kaifiyat of Baidūra Māgaṇi :

WILSON, p. 470, VI-11.

According to the purānic account of the place, it is said that Śrī Rāma came to this place with the idea of building a bridge and asked Agastya to consecrate the Śēṣēśvara linga. Since Agastya was also known as Bindu Munīśvara this city came to be known as Bindupuram and later on it became Baidūru. When Bhairādēvī was ruling the kingdom of Bhatkal this city was included in her kingdom and she had entrusted this to the care of Taggarasa Koḷi-dēva Sāvanta. Later on Kelaḍi Venkaṭappa Nāyaka seized this town and after destroying the fort of Haligeri Māgaṇi, he built a fort at Baidūr and included this in the Bagavatihobli. This fort also was destroyed and another was constructed at Aḷivebāgilu, appointing a *manegār* there. In the year *Rākṣasa* this was divided into two. Baidūrukauṭṭi and Paduvanta with 6 and 4 villages each respectively. The names of the Shanbhogs of those places are also mentioned. A list of the existing temples in the place, the total number of which is 25, is also found in the manuscript.

Kaifiyat of Kabbu Nāḍu Māgaṇi :

WILSON, p. 470, VI-12.

In the days of Honnekambali this was in possession of Śankara-nārāyaṇabhaṭṭa and this was included in the hobli of Bagavati. After his death Venkaṭappa Nāyaka of Nagara annexed this to his kingdom. It was later on occupied by Hyder. In the year *Śōbhakṛit* this Māgaṇi was included in the taluk of Nagara and under the East India Company it was included in the taluk of Kundapur, including 8 villages in this Māgaṇi. As usual this manuscript also contains a list of the temples found in the place.

Kaifiyat of Kadari Māgaṇi:

WILSON, p. 470, VI-13.

Tradition says that Śākyāśura consecrated a Mahālinga in Mūnanda grāma and named it as Kadari. Honne Kambali, the servant or the chiefs of Bārakūr, built the temple of Honnasthāyi and his servant, Śankaranārāyaṇa Bhaṭṭa, built a fort at Bhagavati and his Māgaṇi was included in Bhagavati and his whole kingdom was ruled through Śankaranārāyaṇa Bhaṭṭa. Sankaṇṇa Nāyaka, son of Venkaṭappa Nāyaka of Kelaḍi, seized this from them and appointed Manegārs. Hyder conquered this and continued with the administration. When it was occupied by the Company, patels were appointed. In this Māgaṇi Vēdamājī's servant Sadākṣaraiya built a temple of Kāśi Viśvēśvara at Kappadi grāma. A short account of this temple mentioning its grants and the succession of Pāsupatyegars is found in the manuscript. Under the East India Company this *Māgaṇi* consisted of six villages with a Shanbhog for each one of them. Ends as usual with the list of the temples found in the place.

Kaifiyat of Mūdanād Māgaṇi:

WILSON, p. 470, VI-14.

When Honnekambali was the chief of this māgaṇi, Śankara Nārāyaṇa Bhaṭṭa was the *Sarvādhikārī*. This was included in Bhagavati taluk. After their death Kelaḍi Venkaṭappa Nāyaka annexed this to his kingdom and Vīrabhadra Nāyaka gave this as a rent-free land for the temple built by Honnekambali here. In the year *Subhaskrit* Tippu included this in the Nagara Taluk and when the Company occupied it, it became a māgaṇi in the Kundapur taluk. The names of the Shanbhogs and patels and the list of the temples found in this taluk are found in the manuscript.

Kaifiyat of Edūr Kunyātti:

WILSON, p. 470, VI-15.

This was included in the country ruled over by Honnekambali and his Sarvādhikārī Śankaranārāyaṇa Bhaṭṭa. Since the days of Lakṣmī Nārāyaṇa of Halsanāḍumāgaṇi to the days of Honnekambali this was included in Bhagavati hobli. Tippu inserted this in Hallanāḍu Taluk and in the administration of the East India Company, patels were appointed.

Kaityat of Halsanad Māgaṇi :

WILSON, p. 470, VI-16.

The portions of this māgaṇi lying on the other side of the river were included in the kingdom of Bhairavadevi. The ruler of this side was Honnekambali assisted by Śankaranārāyaṇa Bhaṭṭa who built forts at Barakar and Bhagavati. When Nāgaendra Venkappaiya conquered this he inserted many portions of this māgaṇi in Kundapur taluk. Haligeri, Kaḷakud, Bairuru and Kolluru were inserted in the Basaruru taluk and was thereafter known as Basaruru Utara. Halsanad included 16 *māgaṇis*.

Kolluru Utara with Kabanad and Mudanad were included in Bhagavati hobli by the Jangamas, the office being placed at Kundapur. The Sultan in the year *Rakṣasa* divided this, and this division was continued in the days of the Company at which time *paets* were appointed in the different villages.

Kaityat of Kumbhasi :

WILSON, p. 470, VI-17.

A legendary account of the temple at Kumbhasi is given in this Kaityat. This was written in the year *Uṣaya Jyēṣṭha* Su 12 by the combined efforts of the Upādhyaya, Purāṇika Bhasmācārya Kase Sannabhaṭṭa and others. The legendary account relates to a Vasanta Madrusa performing his penance here and the boon given to him by God Nārāyaṇa. Later on the penance was performed by the Brahmins to overcome the curses of Gautama on them. It further states that this was the abode of Kumbhāsura, son of Rāvaṇa. He and his followers are said to have been killed by the Pāṇḍavas.

Kaityat of Mugulena Māgaṇi :

WILSON, p. 470, VI-19.

The derivation of this name is attributed to the Rākṣasa Meghanāda who drove the sages to a thick forest full of wild beasts which place was named by the sages as Meghapura from which Mugu was derived. This tradition is further associated with the consecration of a Guhēśvaralinga in the place. This was attached to Bhagavati hobli under Honnekambali and Śankara Nārāyaṇa Bhaṭṭa. Eleven villages were included in this division. The old mouth of the river at

Gungali in this division was closed by Basavappa Nāyaka and a fresh one was opened. He also built a fort at Bennegeri. In the reign of the Sultan a few portion of this division were included in the taluk of Kundapur. In the administration of the Company *Patels* were appointed to the different villages whose names are found in the manuscript. The manuscript mentions the list of temples also.

Kaifiyat of Yalloor temple :

WILSON, p. 470, VI-20.

This kaifiyat was submitted to the East India Company on 26th May 1806 in the year *Akṣaya* by Shanbhog Viśvēśvaraiya, Gangadhaniya, Narasaiya, Nārāyaṇa Muttiṣeṭṭi and several others.

Kunda Heggade, son of Kunda Heggade of Halgira caste who was dwelling in this place built a temple for Viśvēśvara in his place in Śaka 601 *Pramāḍica*. He gave certain grants to the temple which continued up to the reign of Hyder. Munroe effected certain minor changes in the administration of the temple and the place. This kaifiyat contains the names of the witnesses also.

Kaifiyat of Harnad Māgaṇi :

This Māgaṇi was in possession of Harne Kambali, a descendant of Bhūtapāṇḍya of Bārakūr. After Śankaranārāyaṇa Bhaṭṭa built a fort at Bhagavati, this was included in that hobli. Changes occurred in the administration of the Company and *Maṭhas* appear as usual.

Kaifiyat of Peradur :

WILSON, p. 470, VI-21.

Submitted to the Company in the year *Akṣaya* Jyēṣṭha śu 12 (May 29) by Hebbar Anantaiya, Belli Subbiya and others.

This kaifiyat narrates the history of the temple at Peradūr *Māgaṇi* in the taluk of Bārakūr. It relates to the egorts of a devotee Kṛṣṇa Hebbār who was being much molested by the Palaigar of Tuḷuva, on account of which he sought refuge under Śankaṇṇa Heggade, the

Palegar of Peradūr who granted him a *sarvamānya* village. Financed by a rich Brahmin he constructed a temple in Ś. 1340 and consecrated an image of Viṣṇu in it. In the reign of Kṛṣṇarāya Vijayappa Woḍeyār, the chief of the kingdom of Bārakūr, gave grants to the temple which continued until *Citrabhānu* in the days of Bahādūr. The changes effected about its grants in the administration of the Company are also noted here.

Kaifiyat of Balisāgara:

WILSON, p. 470, VI-22.

This Kaifiyat was written by Venkaṭeśa Bhaṭṭa in the year *Akṣaya*. In the year *Jaya Śaka* 1517 a Brahman Koṇḍe was propitiating the goddess of the Mahalingeśvara temple built by Bāṇāsura in ancient times. The goddess bestowed boons on him. Nārāyaṇa Bhaṭṭa of Kallumange became the Arcaka of the temple. The chiefs of Bārakūr granted lands to the temple. Once robbers took away the ornaments of the temple after killing the Arcaka Kṛṣṇaiya. Certain grants were made to the temple by the orders of the Company.

Kaifiyat of Kapi:

Sage Bhārgava built a temple for Janārdana at the request of the Brāhmins in Śaka 655 *Śrīṃukha*. The temple was maintained by the people of the village. The chief Cinnaśāvanta Madda Heggade neglected the directions given to him in a dream since he was a Buddhist and as a result of this, famine set in. Advised by the Brahmins he became a devotee of this God, built the temple in Śaka 685 *Sōbhakṛt* Thursday and made several grants to the temple. In the reign of Kelaḍi Śivappanāyaka this temple had an income of 93 *varāhas*. In the administration of the Company in the year *Durmati* an income of 50 *varāhas* was allowed to the temple.

SPECIMEN OF KANNADA LANGUAGE BELOW THE GHATS.

WILSON, p. 470, VI-24.

To show the peculiar variety of Kannada language in vogue below the Ghats a few specimen of words used by them and their equivalents are mentioned here. At the end of the manuscript are quoted three stanzas from *Śāntiparva* of the Mahābhārata.

Kaifiyat of Kalatoda Māgaṇi:

WILSON, p. 470, VI-25.

This village came to be known as Kanvatodu since the hermitage of the sage Kaṇva was situated and a Mahālinga originated here. It was at first included in Bhatkal taluk while in possession of Bhairadēvī. When Venkappa Nāyaka snatched this from Bhairadēvī it was included in Bhagavati hobli. In the year *Svabhānu* one Sama obtained a lease of these villages which continued up to the reign of the Sultan till the year *Ananda*. Then it was included in Haligeri. In the administration of the Company, *patels* were appointed to the four villages of this *māgaṇi*. List of temples found in this *māgaṇi* is given at the end of the Kaifiyat.

Kaifiyat of Bhaṭṭakal:

WILSON, p. 470, VI-26.

This *Kaifiyat* was caused to be written by Venkaṭeśāvadhāni Shanbhog Timmaji, Ponamesiya and Gopālaiya. Abhinavabhaṭṭa Kalanka *alias* Bairu was a famous Jain ascetic who was living with his pupils in Sangītapura. This was ruled over by the king of the Kadamba dynasty. Since there was the river Sahya near the village Soosagadi in Sangītapura, the ascetic desired to live in that place. When this ascetic expressed his desire to shift his residence to a place below the hills near the sea, his disciples constructed a town for him and as a mark of devotion to their *guru*, they named the town as Bhaṭṭakala and removed the old name Soosagadi. The capital city for this was Sangītapura. Rulers of this place are not known. Ourasa Woḍeyār, prime minister of Bukkarāya, gave certain grants to the God Narasimha of Mundalli maṭha in Śaka 1290 *Kilaka*. After these 7 Bhairadēvīs ruled over this place. Here Bhairadēvī ruled at Bhaṭṭakala. Canna Bhairadēvī ruled Haduvahalli. One at Gerusoppe, another at Madabidare and still another at Kadakola. Maṅgala Bhairadēvī ruled at Muda Bhaṭṭakala and her capital was Śankaradēvipaṭṭaṇa. These seven sisters were the daughters of Śāntēśvarī, wife of a Kadambarāya born by the boon of Bhairavēśvara and it mentioned that they were Jains and did not marry. Gerusoppe was known as the northern Kāśī and Mudabidare, the southern Kāśī. Since pearls were formed in the sea which was only two miles west of the place, this place came to be known as Muttina Bhaṭṭakallu. The earth below the waters in this place is useful for goldsmith. Restrictions were laid for taking out this earth since the time of Hiriya Bābu and now the restrictions are removed.

Kaiṣiyat of Nāvayakas :

WILSON, p. 470, VI-26a.

In the reign of Bhairadēvī some—Nāvayakas came from Arabia. By Śaka 1727 *Krodhana* these people had left their original home. 560 years before that date and after settling down at Bagdad for some time, they left the place in search of food and came to Bhatkal 500 years back. The original Banavaya name is continued in this place. The total number of their families came to about 250. Their chief occupation was trade, except for strong and forced government service imposed on a few of them during Tippu's reign. Their trade is chiefly confined to Kodiyala and Kallikote. Some of them are also agriculturists and there is no religious difference between these and the Muslims. They belong to *Saidu Kula* and they have no inter-marriage with Seku Moghul or Pathans. Venkaṭappa Nāyaka of Nagara invaded this country in the reign of Bhairadēvī and their rule continued up to Vīrammāji who built a fort Kutamase at the mouth of the river. The Netrāṇi Jatinga hill situated 6 miles west of this place is considered to be a holy place. Vīrammāji was defeated by Hiriya Nawab and Tippu continued to rule over this place till the year *Siddhārti*. This was later on occupied by the English.

Kaiṣiyat of Hosangadi Māgaṇi :

WILSON, p. 470, VI-27.

In ancient times when Lokāditya Rāya was ruler of this place, he built a *pettah* and a fort; the place was named as Hosangadi. Adimale was the other name of the *māgaṇi*. The ruler then was Honnekambali. His *Sarvādhikāri* Śankaranārāyaṇa Bhaṭṭa included this in Bagavati hobli. After this was captured by Venkaṭappa Nāyaka of Keladi from Home Kambali, this place was included in the Kharidi hobli. When Doḍḍanawāb occupied this, it was again included in the hobli of Bagvati of Kundanūr taluk. In the year *Rākṣasa*, the Sultan divided this hobli and called this Hosanagadi tukkadi; and Kundapur Kasapa included five forts. In the administration of the Company the *Magani*s were separated and *Patels* were appointed. This *Māgaṇi* included Kerakadu, Hariyambala, Mandagadde and other 15 villages.

Kaifiyat of Basur Jafti Māgaṇi :

VI-27a.

In olden days this was not a separate *Māgaṇi*. In the days of Halgira this and a few villages, Kudara, Hadikurara, Hirikura, Kaima, Sabaladi and Kariyaci-latta were administered by the Manager of the Mahalingēśvara temple. Bahādūr leased these villages except this and Kundāpūr for salt. Later on it was included in Kundāpūr Kasba. In the days of the Sultan the salt lease except for Kaima and Sabala, came up to 120 *varāhas*. Harnad and other villages were included in a hobli and taxes were collected. In the year *Rākṣasa* this hobli was divided and four villages Hadikar, Hirekūr, Jadi and Bayikūr were included in Kundāpūr division and the others in Muguvi division. In the administration of the Company *patels* were appointed to these villages whose names are mentioned in the manuscript.

Kaifiyat of Kunchāra :

WILSON, p. 470, VI-28.

Submitted to the Company by Kuncara Jogibhaṭṭa in the year *Akṣaya Jyēṣṭha* śu 8. The manuscript narrates the Puranic account of Paraśurāma settling down with his mother Renukādevī here. He is said to have consecrated Durgādēvī and made the river flow from Sahyaparvata for the use of his aged mother. After staying here for a long time he left this to the hills of Sāligrāma. The *pūjā* of this temple was attended to by four Brahmins and since they were unable to carry on the *pūjā* with the limited income they invited Vedapati Tīrtha Śrīpāda, disciple of Viśvēndra Tīrtha Śrīpāda. When Vēdapati Tīrtha was performing *pūjā* of Śrī Kṛṣṇa in the *maṇṭapa* these and 12 other Brahmins bestowed grants in Śaka 1519 *Manmatha* Māgha śu 2 under the seal(?) of Venkaṭappa Nāyaka of Kelaḍi, the subordinate of the king of Pēnukoṇḍa, Vīra Venkaṭarāya. His disciple was Vidyāpati Tīrtha Śrīpāda, became a *sanyāsi* at an early age and after Vedapati Tīrtha's death a few portions of the land were otherwise disposed of. In the administration of the Company 120 *varāhas* were annually granted to this temple.

Kaifiyat of Kadala in Tuluvadēśa :

WILSON, p. 470, VI-29.

This was caused to be written by the Kadaba Sanbhog Subbiya and Kumbhaṭa Śankiya. Tavalava Araśu, born in the dynasty of Mayūravarma built a palace, a fort and a town. The place was

named Kadaba. In his place he consecrated the image of Śankara Nārāyaṇa and Gaṇapati. The dynasty runs as follows:

When Rangarāja was ruling over it Śivappa Nāyaka son of Śankaṇṇa Nāyaka invaded his kingdom. Rangarāja after consecrating his family deities Gaṇapati and Śankaranārāyaṇa at Arasabhavi and Nālūru, fled with his family to the Kerala country. Since then Śivappa Nāyaka and his descendants were ruling over Kadaba.

In 1762 A. D. Hyder invaded this country since it was ruled over by a woman. His occupation was continued by his son Tippu until 1798 A.D. *Kālayukti* after which the Company occupied this country. This Kadaba Samsthāna has for its south Kumaradhara, on the west Hosamathadahaḷḷa, on the north Kepinahalla and to the east a well and tanks.

Kaifiyat of Dharmasthala :

WILSON, p. 470, VI-30.

On being asked to write the Kaifiyat of Dharmasthala in detail this was caused to be written by Hegade Majakur.

The goddess Ammudēvi later on became famous as Kanyākumāri. One Ballāḷati was directed in his dream to worship this goddess. In Śaka 1396 Ādirājasvāmi of Uḍipi sude Maṭha happened to pass this way and when requested by Ballāḷa to take his Bhikṣā, he insisted on having an image consecrated here. It is said that the goddess herself consecrated the image of Mañjanātha the next day. This Ballāḷati instituted a committee of six persons for the upkeep of the temple. Their names are mentioned here.

Account of Madanakai existing here :

WILSON p. 470. VI-31.

There are three of this type here, one near Salumaranakere pathway, another at Eleyūr near the house of Kilandūr Narasaiya and the third near Kumaradhare in a forest. The custom of putting up sculptured hands existed largely during the days of the Sultan.

Kaifiyat of Maradala:

WILSON, p. 471. VI-32.

Bāla Ballāḷa coming from the north came and settled down here and built the city of Ballavike. The kings of Neranti wanted to annex this country and so sent his followers. It is said that Bāla-ballāḷa won over them with the aid of a supernatural being. The contemporary of the queen was Bhadraiya Battala. When Ś. masēkhara Nāyaka and Igur Venkaṭādri Nāyaka went there, the Māgaṇis of Maradala, Kadaba and Nyaranti were given over to Venkaṭādri Nāyaka and Bhadraiya Battala was therefore in the service of Venkaṭādri Nāyaka. The next was Koṭe Ballāḷa and his son was Lakṣmaṇaiya Ballāḷa who was contemporary of Cennamāji. Since the days of Koṭe Ballāḷa the administration was entirely in the hands of Cinaya Kṛṣṇaya and his successors. In the year *Śubhakṛt*, when large sums were due to the Government, this place was given to Cinaya Kṛṣṇaya and the whole dues were recovered from him. In the year *Kīlaka* Cinaya Kṛṣṇaiya appointed one Venkaṭa Rāmiya as the *saṅbhog* of Maradala.

KANNADA MANUSCRIPTS

MANUSCRIPT No. 200

18—11—9

Kumāra Rāmana Kathe :

(One sandhi only).

This manuscript containing only one *Sandhi* deals with the battle fought by Kumāra Rāma with the Muslim army which was led by Matangī. The manuscript begins from the place where Matangī had treacherously secured the entry of the Muslim army in the night into the fort of Kummata by seducing the Telugu soldiers. Kumāra Rāma hastened to the battle giving instructions to his wives to burn themselves in a fire in case they should hear of his death. In this conflict Kumāra Rāma encountered Matangī and seized her nose-ring informing her that he disdained to take the life of a woman. The manuscript mentions the names of the bravest soldiers of Kumāra Rāma who fell around him being overpowered by numbers. Kumāra Rāma alone maintained the conflict for a long time and killed vast numbers of his assailants. Kumāra Rāma was slain and his head being cut off from the body was sent to Delhi. The head was presented to the Padshah in the presence of his daughter and courtiers, who all preferred Kumāra Rāma to have been brought alive to Delhi as a prisoner. There was intense mourning by the daughter of the Sultan for the loss of the person whom she wanted to marry. The manuscript is silent about any sort of ill-treatment shown to head of Rāma and states that respectful homages were made to the head and it was carried round the capital in state procession. Finding that the preservation of the head was dangerous to the inhabitants of the city the Sultan sent it back to Kummata.

Kumārārāmana Kathe :

This manuscript gives an account of Kumārārāma, his father Kampila and the invasion of the country by the Muslims.

MANUSCRIPT No. 202

Kumārarāma Charite: (Palm leaf manuscript).

18—2—14

This highly injured and incomplete palm leaf manuscript is entirely another copy of *Kumārarāma Caritra*, section II of 19—2—14 has a title “Ballāḷarāyana Yuddha”. Both these are therefore an abridged copy of the original *Kumārarāmanakathe* written by Nañjuṇḍa as found in Manuscript No. 18—19—2.

Ballālarāyana Yuddha:

Ballāla collected his army from Koṅgu, Koḍagu, Malayāla and Tigura countries to fight with Kumāra Rāma.

This manuscript also mentions that Āneyagundi supplied elephants and horses for Kumārarāma. The Suratala in a letter to Kampila requested him to send his son Kumārarāma for the purpose of giving his daughter in marriage to him and promised to give to Kampila Bidire, Sagala, Nimbapura, Jambūkaṇḍi and Rachūra. He also promised to give all his wealth to his son Kumārarāma.

(The full name of Nemi as found in certain places of this manuscript is NEMI MULAKA.)

The commanders of Kampila's army were Malla Sangamadēva (son-in-law) Ketanna Bādūrkhāna and Bhairavadēva.

This manuscript also is incomplete. The author of it is said to be Nañjuṇḍa. The person who has written this has only abridged the original written by Nañjuṇḍa. The verses found here are also found in the original. (The original is probably the palm leaf manuscript 18—19—2). There is a short prose which has most briefly summarised all the events beginning with the game of the jewelled ball up to the appearance of Nemi's army at Kummaṭa. This is practically an abridgment of the palm leaf manuscript. 18—19—2.

MANUSCRIPT No. 204.

18—4—3.

(Palm leaf manuscript).

Kumāra Rāmana Kathe:

The manuscript which contains 107 pages has the major part of it devoted to this section. Only about ten pages are allotted to the other sections of this manuscript.

The manuscript regarding this section is **incomplete**. It begins with the festival known as “Sūlada Habba” where Ratnāngi sees Kumāra for the first time and becomes passionately enamoured of him. Her amorous feelings are most elaborately narrated, occupying more than half of the entire manuscript. The rest of the portion of this section deals with the hunting excursion of Kampila and the game played by Kumāra Rāma with the jewelled ball.

This manuscript is not historically useful. The other sections in the manuscript are *Mahimnastōtra Mathanastuti*, *Siddhi Vināyaka Vrata Kathā* and *Hāḍugaḷu*.

MANUSCRIPT No. 205.

18—19—2.

Kumārarāmana Kathe (Sangatyā) :

(Injured and incomplete).

Author: Nañjuṇḍa.

The first 23 pages of this manuscript are missing. It begins with the fifth *sandhi* of the first *āśvāsa*, which describes Kampiḷa, the king of the Karṇāṭaka country, his wife Hariharadēvī and his illustrious minister Baicappa.

The next *sandhi* deals with the marriage of Kumāra Rāma with five girls whose names are probably Harini, Mēnaki, Mañjughoṣā, Tilōttame and Varārambhe. After the marriage with the five girls Kumārarāma became the *Yuvarāja*.

Many valiant soldiers and horsemen of various countries clustered round the highly generous and invincible Kumārarāma. Kumārarāma hearing the news of the existence of a horse untamable even by the bravest and best horsemen till then, requested the permission of his father to go and fetch it for himself. After some hesitation envoys were sent to Gove, where existed the redoubtable horse. When Kumārarāma went there, the horse submitted to be ridden by him and it appeared as though the horse was ordained to be used only by Kumārarāma. With this glorious achievement, Kumārarāma returned riding to his capital on that horse.

The next *sandhi* deals with the battle fought with the Hoysala Ballāḷas. The causes for this war as mentioned in this manuscript are that the Hoysala Ballāḷas robbed the frontier subjects of Kampiḷa of their wealth. They entered forts and towns at the borders and captured many hunting dogs. Envoys who went to request the return of those hunting dogs were flatly refused. The envoys were subjected to ill-treatment and pushed out. Kampiḷa permitted Kumārarāma to proceed immediately and besiege the city. A forcible attack of the formidable fort of the Hoysalas gallantly protected by them has been elaborately described in the manuscript. The fort was captured and looted. Kumāra Rāma's valour was highly

a captive in the war was brought before Kampila by Kumāra Rāma. Hearing the news of Kumāra Rāma's success, Ballāḷa himself proceeded with his huge army against Kampila. Kampila collected all his forces which consisted of renowned soldiers.

The elephants and horses came from Anegondi. By the time Kampila collected his forces, the army of Ballāḷa crossed the Bagur Ghats.

The army of Kampila was commanded by Kumāra Rāma, his brother-in-law Sangamadēva and his brothers Bhairavadēva and Kataṇṇa. The two rival forces are said to have met at Uravaṇi.

The battle has been elaborately described. The entry of Kumāra-rāma and the part played by him and his horse is likewise described. The valour of Kumāra Rāma has been most highly praised even by his enemies. Observing the invincibility of Kumāra Rāma the ministers of Ballāḷa advised him to stop further fighting with Kumāra Rāma, since Kumāra Rāma was the only hero who could save them all from the Muslim aggression. Peace was concluded between the two parties with the assistance of Sōmadaṇḍādhīpa and Baicadaṇṇāyaka. The two kings Kampila and Ballāḷa became friends thereafter.

The next *sandhi* deals with the war of Kumārarāma with the Kākatiyas (Pratāparudra of Vōragallu). The success of Kumāra Rāma, aroused the jealousy of Pratāparudra who wanted to establish his superiority. With his huge army he went to wage a war with Kumāra Rāma. Several leaves of this *sandhi* in this manuscript are missing. Here again Kumāra Rāma distinguished himself. Pratāparudra was overpowered and finally in this war Pratāparudra prostrated before Kampila. At the end of this war Kumāra Rāma was 18 years old.

The news of Kumāra Rāma's success and the utter defeat of Pratāparudra reached the ears of Gajapati Kapilēśvara(?) who also became extremely jealous of Kumāra Rāma's success. The king contemplated an expedition and consulted his 16 counsellors. Gajapati Vidyādhara vehemently supported the idea of undertaking an expedition. Their army marched against Kampila, Śringāra Sāvanta, one of the ministers of Kapilēśvara and his section of the army was attacked by Kātaṇṇa; Pingade Vidyādhara's army by Sangama; Parākramabāhu's army by Bhairava. Vidyādhara Pātre

who attacked Kumāra Rāma was killed by him. Vikramabāhu, Parākramabāhu and Śringāra Sāvanta were also killed in the battle-field by Kumāra Rāma. The Gajapati were utterly defeated, their horses and elephants were captured and Kampila returned victorious to his capital.

In the early part of the next *sandhi* a brief description of Hastināpura is found. Next he describes the Sēnāni of the *Suratāḷa* by name Nēmi, who conquered Rāmadēvarāya, of Dēvagiri, and Biṭṭidēvarāya (?). He went as far as Rāmēśvara and conquered the kings of Madura. He made the kings of all the 56 countries pay tribute to his master. He also conquered and subdued the kings of the Barpara country. The *Suratāḷa* had a daughter who had attained the bloom of youth. The Suratala found the famous Rāmanātha as the fittest bridegroom for his daughter. Envoys were sent to Kampila and they took a portrait of Rāmanātha which was placed at the hands of the Sultan's daughter describing to her that Rāmanātha, the son of Kampila, king of Kuntala dēśa appeared to be the incarnation of Cupid himself. The *Suratrāṇa* sent a letter to Kampila requesting him to send Rāmanātha to him, but Kampila refused to send him. But *Suratrāṇa's* daughter wanted to marry only Kumāra Rāma. To fetch Rāmanātha for his daughter his army commanded by Nemi was ordered to proceed against Kampila. The army marched to Kummaṭadurga passing through Toregallu, Bādāmi, Mudigallu and other places. Kumāra Rāma also collected his army and proceeded to meet Nemi. The first part of the battle where Kātaṇṇa most highly distinguished himself is most elaborately described in the manuscript. The next part deals with the utter defeat of Nemi at the hands of Kumāra Rāma.

The festival Sūladahabba, where Ratnāṅgi saw Kumāra Rāma for the first time and fell in love and the soothing promise of the attendant has been most elaborately described.

The next *sandhi* deals with the hunting of wild animals by Kampila and the games played by Kumāra Rāma in the waters of the river Tungabhadra.

In the game played with the jewelled ball Sangamadēva is made the leader of the opposite party on whose side played all the famous princes.

The heads that were shown to king by the minister Baicappa were said to represent those of Sangamadēva, Kātanna, Devisettiya-linga, Sāyidēva, Hadapada Balluga, Singa, Kalānjiya Kampa Cikka, Rāyagindiya Lakka, Māyi (deva) Koḷḷiyanāga. Here 11 persons are said to have been killed with Kumāra Rāma.

Here Baccappa informs Hariharadēvi that Kumāra Rāma is hidden and that he produced only false heads before the kings. He also takes her to the place where Kumārarāma was hidden to prove to her that her son was alive.

The army of Matangi, as found in this manuscript marched from Delhi and came to Nallur straight. From there the army marched to the fields of Kadapa. Next it alighted at Kallukote. From Kallukote the army marched to Candragiri. Then the army entered the Karṇāṭa country and came to Bidure.

The manuscript is incomplete. It ends with the third *sandhi* of the 11th *āśvāsa*. Many leaves of the manuscript both in the beginning and in many places in the middle are missing. The author of this work is Nañjuṇḍa who was born in Mālava and whose title is Kavitāviśārada.

Kumāra Rāmanātha by Gangayya:

19—2—7.

Mārakka Nagati was the wife of Sinji Nāyaka or Mummaḍi Śinga of Mallapanthi dēśa.

Gujjala Kāṭṭā Nāyaka was the father of Hariyamma, who was equal in rank to Mummaḍi Śiṅga.

Kampila had five sons.

Kampilarāya constructed the Hosamaledurga on the site where the hares pursued the dogs.

They started out on an expedition as far as Toragallu and Bādāmi. The minister captured Kurisala. Next they captured Muḍagal. Next they went and captured Hanugal. Then they invaded Kaṇḍanur nād and then Guṭṭi. They next besieged Nīdagaldurga. From Nīdagal the minister went to Penugonda.

Kumāra Rāmana Sangatya :

Beginning with an invocation the manuscript describes the pretended feelings of Ratnāngi caused by a temporary separation from her husband Kampiḷa, who informed her of his hunting excursion. No deviation is found in the first *sandhi* which only elaborately describes the game played by Kumāra Rāma in the waters without following his father Kampiḷa during the excursion.

The second *sandhi* deals with Kumāra Rāma's play with the memorable jewelled ball, the past history of which is narrated to Kumāra Rāma by his mother Hariyaladēvi.

Information was sent to Baicappa and his sons, Sadane Basava Rajaiah, Bahādūr Khāna and several others. When all of them assembled they decided to play this game in the vicinity of Ratnāngi's palace.

Ratnammā received the news of this game from Sangi, Ratnāngi's elaborate preparations to see Kumāra Rāma, standing at the balcony is most vividly described. Varieties of vows were taken by Ratnāngi in favour of Māriyammā, or the Śakti Dēvatā, and other deities of the place, for the ball to fall in her palace accidentally, when Kumāra Rāma would be enticed by her. A certain oblation to the god was promised by her in case it resulted in the birth of a child. Here she refers to Kumāra Rāma as her sister's son. The different deities to whom she offered her prayers are found in the manuscript.

Immediately Ratnāngi observed Kumāra Rāma's arrows of cupid struck her as a result of which she swooned. Evil intentions arose in her.

When both Kumāra Rāma and Ratnāngi were in the bedroom, Ratnāngi held Kumāra Rāma by the hair. She is said to have declared that she was intended to be his wife. (Temptation and plot of Ratnāngi are as before and) she even prostrated to Kumāra Rāma. Kumāra Rāma pushed back Ratnāngi by his leg, the result of which was the loosening of a necklace, the precious stones of which were scattered on the ground.

The third *sandhi* deals with the hiding of Kumāra Rāma.

Enraged with the disappointment Ratnāngi hatched a plot to get Kumāra Rāma killed.

But Kumāra Rāma was kept hidden.

The fourth *sandhi* deals with the march of the Muslim army and Kumāra Rāma's reappearance at Kummaṭa.

The battle is elaborately described. Panic created by the army made the king repent for the loss of his son. Baicappa promises to bring an equally capable commander and Kumāra Rāma is brought forth in the name of Rāyarāhuta and was reported to have come from Kalyāṇi. A fierce battle ensued resulting in a brilliant victory to Kumāra Rāma.

The fifth *sandhi* deals with the Muslims and the Muslim army being led by a woman Mātangi, accompanied by Nēmi the previous commander of the army.

The sixth *sandhi* begins with the latter half of the battle. In this manuscript Kumāra Rāma personally directs his wives to observe the system of *johar* in case he died in the battle. The manuscript ends with the return of the head of Kumāra Rāma from Delhi and is incomplete. The invitation given to the Baṭṭars of Kumāra to take back his head is not found here. The head was sent to Kummaṭa which was there tied to a tree.

Sangi while describing the persons pointed out by Ratnāngi gives us the places and the battles in which a few of them distinguished themselves. A few places were conquered by the kings of Kummaṭa.

Kumāra Rāmana Katha :

The first few pages of this manuscript are missing. It begins with a description of Mummadi Singa's construction of a town on the site where he got money in an anthill, the birth of Kampila and his marriage in his 16th year to Hariyammā, the daughter of Kāṭhanāyaka, his fight with the tiger procuring him the title "Miseya Mandalikara gauḍa", the invasion of Dēvagiri by the Sultans of Delhi and the departure of Dhuradhirasinga to Malepanthi deśa etc. and the birth of Kumāra Rāma. Then it deals with the foundation of Hosamaledurg, the march of the army under Baicappa and Bacināyaka as far as Voragallu and Bādāmi, and the further march of the army. From Nidugal the army reached Penukoṇḍa, plundering many places Baicappa submitted all the booty obtained in the conquest to the king.

Battle ensued between Gutti Jagadapi Rāya and Kampila. Kampila was successful due to Kumāra Rāma's brilliant fighting.

Battle with Vorugallu and the victory of Kumāra Rāma. This victory was commemorated by the celebration of a festival in which all the subordinate kings took part. It was in this festival that Ratnāngī, the younger wife of Kampila saw Kumāra Rāma for the first time and fell in love with him.

Ratnāngī went to her balcony with Nāgi and Sangi to see the grand festival arranged by her husband.

Ratnāngī when she was alone expressed her grief over Kumāra Rāma and kissed the head. She dressed the head with flowers and scents.

When the head of Kumāra Rāma was sent to Delhi, the daughter of the Sultan was very much grieved, and it is here mentioned that the expeditions to Kumaṭa were sent with the object of bringing Kumāra Rāma alive and marry the daughter of the Sultan to him. The fond hopes of the daughter of the Sultan were frustrated by the death of Kumāra Rāma. Her expressions of grief, including her praises for Kumāra Rāma's heroic deeds and handsome appearance are elaborately described in this manuscript.

The destruction of the people became greater when the head was removed from the tree and thrown into a deep ditch.

The manuscript has 12 *sandhis* and is misbound.

Kaifiyats of Kampili, Gutti, etc.:

Shelf No. 18—15—19. D. 1837.

After killing Rāvaṇa, Rāma went back to Ayōdhyā together with Sītā. When they came to this spot (Rāmagiri) they were very much attracted by its beauty. They got down, bathed in the water which gushed forth when Rāma shot his arrow, erected a Linga and performed pūjā. Hence it is called Rāmalinga. There are two ponds near this hill. They are called 'Ennegonda' and 'Arasinga-gonda' respectively because it was here that Sītā took her oil bath. In Dvāparayuga, this place was called Dvāravatī. In the age of Kali, when Malladēvarāya of Rāyadurga was ruling over this kingdom, he came here, improved the town built a temple to God Rāmalinga on the hills and built a fort also. Besides this, he built another temple on the hills at Dēvalapura (to the north of Rāmalingadēva Durga fort) and established his own deity 'Malladēvarāya', and encircled it with a fort. Afterwards Kumāra Rāma, son of Kampili Rāya became king and during his time, his brother-in-law Sanganātha by name, was ruling in Dvāravatī. He built another fort in between the two already built. It was called Bāla Sanganātha fort.

Once Kumāra Rāma was playing with a ball of pearls. That ball fell into the house of Ratnāngi, his step-mother. She hid the ball and did not give it. When she saw Kumāra Rāma she fell in love with him and told him that she would give him the ball in case he satisfied her sexual desire. But Kumāra Rāma refused. This enraged her and she decided to cause his head to be cut off. She told her husband that his son Kumāra Rāma made overtures to her. Kampili Rāya ordered his minister Baicappa to cut off the head of Kumāra Rāma. Unwilling to kill Kumāra Rāma, he left him in the fort of Bālasanganātha in the custody of Bālasanganātha. Blood of some beast was taken to the king and on seeing the blood, his queen was very much pleased. The place where Kumāra Rāma was kept came to be known as Bolana Durga.

The Pādshāh of Delhi heard that Kumāra Rāma had been beheaded by his own father. So he marched against the king of Kampili. Kampili Rāya was very sad and told his minister Baicappa that if his son Kumāra Rāma had been alive he would have destroyed

the army of the Pādshāh and would have brought victory to him. Then the minister consoled him saying that a man more powerful and courageous than Kumāra Rāma was in their army and that he would win the battle through him. He secretly sent for Kumāra Rāma who came along with an army, defeated the enemy and went to his father and fell at his feet. Kampila Rāya was very glad and praised his minister very much. He got angry with Ratnāngi and caused her to be put to death. Kumāra Rāma and Baicappa were living comfortably in the kingdom.

The Pādshāh of Delhi did not forget the defeat that he had suffered at the hands of Kumāra Rāma. So when he became king, the Pādshāh Nemi came to the banks of the Tungabhadra river along with an army of two lakhs, fought with Kumāra Rāma, and defeated him. His head was cut off. His people took away his head to Dvāravatī, but the Pādshāh followed them and defeated them in battle and took possession of this country. With a desire to commemorate this victory, he asked his sirdars to construct a big tank there. They did so. Three of them built separate tanks around this big tank. During the time of Śreṣṭha Rāya of Vijayanagar, this tank was repaired. When he was about to return to his capital, Bhūmarāja, son of Kumāra Rāma requested him to give him seven taluqs as *Jagir* to him. This was granted and Bhūmarāja enjoyed it for several years. When he became very old he distributed the seven taluqs among his seven sons giving one taluq to each of them.

When Aliya Rāmarāja ruled over this country putting hardships on the Muslim population of Vijayanagar, the Pādshāh of Delhi came with a large army and at the battle of Rākṣasa Tangaḍi, cut off the head of Rāma Rāja. Vijayanagar was looted. For some time there was anarchy and afterwards Sadāśiva Rāya, son of Acyuta Rāya became king over five taluqs. After him, his two sons Tirumala Rāya and Śrīranga Rāya inherited the kingdom. In the year *Parābhava*, Tippu Sultan went to Adoni and encamped there. He occupied the kingdom of Ānegondi. Afterwards there was anarchy and the villages were completely ruined. In the year *Plavanga* this portion of the kingdom was given to Bābarjung as a *jagir*. But Bābarjung was unable to repair the tank which was in ruins and so the *jagir* was taken away from him and given to Amalarāyaci Ara Khān who was able to repair the tank within two years. In the year *Sādhārāṇa* Tirumala Rāya came and encamped here and ruled over this land for three years. In the year *Pramāḍica*, Marakamaradi Khān of Tippu's army came here and took possession of the land. Amara Muhammad Ali Jung ruled here for six years and repaired

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the tank and put up two inscriptions. Under the East India Company, Pūrṇayya encamped here for some time. Then it passed on to the Mughals. From the year *Raudri*, the kingdom has been under the East India Company. Col. Munroe took possession of the land.

The Origin of the Village Kampili :

Kampili Rāya was the son of a king. He belonged to the hunters caste. He was living in Kummaṭa. By the side of the river in Kūrmakṣētra, it was decided to build the temple of Virūpākṣa. In Śaka 1470, Sadāśiva Rāya, brother of Narasinga Rāya built the temple. The temple of Pārvatī was built subsequently.

Sindhu Ballarāya who came from Kalyāṇa with his large army built a temple for god Sōmeśvara at Kampili. The kings who ruled over this country were : (1) Praudha Rāya who ascended the throne in 1362, *Raudri*, ruled for 9 years, (2) Rāmacandra Rāya came to the throne in 1371 ruled for 14 years, (3) Virūpākṣa Rāya became king in 1385 and ruled for 13 years, (4) Narasimha Rāya became king in 1398 and ruled for 13 years, (5) Vira Narasimha Rāya ascended the throne in the year 1411 *Saumya* and ruled for 20 years, (6) Kṛṣṇa Rāya was enthroned in 1431 *Śukla* and he ruled for 16 years, (7) Acyuta Rāya became king in 1447 *Pārthiva* and ruled for 16 years, (8) Aliya Rāma Rāya was made king in 1450 *Sarvadhāri* and he ruled for 36 years. In 1486 the kingdom fell into the hands of the Moghuls. Afterwards Timmappaya of Ānegondi got back the kingdom. Finally in *Hēvīlambi*, Nawab Hyder Ali Khān took possession of it. From the year *Viḷambi*, Tippu Sultan ruled over it for 12 years. Ghorphade ruled over it for 2 years till *Virodikrt*. In *Paridhāvi* Rājā Timmappayya of Noegodin took possession of it and ruled for one year. In *Pramāḍica*, Sultan took possession of it and gave it as a *jagir* to Bābarjung, Muhammad Ali Baig ruled over it for three years under the Sultan. Ahmed Saheb had it for three years. In the year *Siddhārti*, Rājā Timmappayya again took it and kept it only for three months. Then Pūrṇayya took possession of it, sion of it till the year *Śukla*.

KANARA KAIFIYATS.

Kaifiyat of Jamālābād :

The Kaifiyat begins with an account of Matsyāvātāra. The original name of the village was Candakur. At the beginning of Kaliyuga, Mayūravarmā established several Brahman families at *Ujare*. Hyder annexed both Nagara and Ikkēri to the Mysore country. In the reign of Tippu, the fort of Koḍiyala was occupied by the English. Tippu ordered Ajiz Khān to build a fort on the hill which he named Jamālābād. After the fall of Seringapaṭam, the English occupied the whole of Tuḷudēśa and came to Jamālābād. The killedār of the fort submitted to the English after a hard fight and entered into a treaty with them. When *Patte* Hyder coming from Kaṇṇanūr, encamped near the village of Ādūr, Kṛṣṇappa Nāyaka of Aigūr, with a few followers attacked Bāḷekatte, killed the Company tax collectors and purnait's guards and sepoys. He set up his own men for the collection of taxes and returned to Aigūr. Patte Hyder obtaining from the Aigūr chief 300 soldiers for his assistance proceeded and encamped at the village of Devaramane. Without any struggle Patte Hyder occupied the whole of Jamālābād district with the assistance of Timmā Nāyaka. When the whole of this district was occupied by Patte Hyder Kadumada Heggade attacked him at the temple of Puttūr but retired. Kadumada Kṛṣṇaiya, brother of Nūji Nāyaka, fought with Patte Hyder with the assistance of the company army from Subramanya. Being unable to conquer him, Patte Hyder ran away. Timma Nāyaka was attacked by the English at the fort of Jamālābād and finally the English occupied the whole of the district of Jamālābād. The Kaifiyat ends with the list of temples and mosques found in the place.

Karkaḷa Chiefs :

The most powerful of the Elenād Heggades was the Heggade of Kabeṭṭa. He incurred the illwill of his subjects. They therefore sought the aid of Bhairavarāsa Wāḍeyar of Humbacha, who occupied Kabeṭṭa and ordered a palace to be built for him in the village.

The Heggade ran away. But the palace was haunted by a devil which insisted upon the presence of the Heggade alone to please it. The Heggade was sent for and was provided with 12 *varāhas* of *umbali* for residing in the village. Then Bhairavarāsa, built a temple for his family deity Nāmēśvara near his palace. Since both tigers and the cows were living together there, he named the place Karkaḷa. His kingdom extended far and wide and yielded 5,000 *varāhas* of revenue.

He built another palace for himself at Hiriyangadipeṭe. Hambaraganda was succeeded by his son Immaḍi Bhairavarāsa Wādeyār, his son was Bommarāja Wādeyār, his son was Pāṇḍapa Wādeyār, his son was Karibhairarāsa Wādeyār. Among his successors there was one Pāṇḍyapa Wādeyār in whose reign a stone image of Gummaṭa was carved by a Jakaṇācāri. After consecrating this image the right hand of the architect Jakaṇācāri was cut off to prevent him from carving another beautiful Gummaṭa image to be consecrated elsewhere. Jakaṇācāri went over to the Ajila śime and there again carved another image of Gummaṭa at the request of the king. On hearing the news of consecration of another image of Gummaṭa, Pāṇḍyapa Wādeyār came with his forces to fight with the Ajilas and prevented him from consecrating that image. The town Naravinime belonging to Ajilas was given as an *umbali* to Pāṇḍyapa Wādeyār and the Gummaṭa image was consecrated. Then Pāṇḍyapa Wādeyār returning to his country erected a *Caityālaya* on the smaller hill found towards the north of the original Gummaṭa temple erected by him.

He was succeeded by Karibhairarāsa in whose reign the Bangas, the Ajilas, the Cautas and the Mallas came to Karkaḷa and took an oath before Bhairarāsa that they would all unite together in case there were invasions from foreign powers. Though Chautati's oath was more vehement than the others, she secretly began to negotiate with the Ikkēri chiefs. Learning the news of these secret negotiations Bhairarāsa proceeded with his army against Cautati. Cautati fled to Samur where she was caught and killed. After the death of Bhairarāsa, the Ikkēri chiefs invaded this country and finally occupied the whole country below the ghats. The Kaifiyat ends with the usual list of temples and Bastis found in this country.

Jaina Maṭha Granthas:

This section of the manuscript contains Jaina legends giving an account of the 24 Tīrthankaras. The accounts given of these

Tirthankaras are almost similar to each other and are of importance for historical purposes. Besides mentioning the accounts of the Tirthankaras the manuscript also mentions the four sub-communities Brāhma, Kṣatriya, Vaiśya and Śūdra among the Jains and their duties also being quite similar to the respective members of the Hindu community. The manuscript also mentions a few rites and ceremonies observed by the Jainas and especially those observed by them while taking their food.

Kaifiyat of the Cauta Kings:

In the Śaka year 1082, when Tirumalarāya Cauta belonging to the dynasty of Sōmavamśa kings was ardently worshipping the God Sōmēśvara of Ullāla on the banks of the river Nētravati in the Western Coast, he was promised by the God in a dream that he would be made the king of that country. The next day when he undertook to repair his dilapidated palace, he discovered huge wealth hidden underneath the earth, with the help of which he rebuilt his palace. He was succeeded by his son-in-law Cannarāya Cauta in Śaka 1101. In his reign his son-in-law Varadiya built an empire for himself. This brought about hostilities with Timmappa Ballāla and all his possessions. The next man to be encountered was Timmappa Rañja of Bonyadabeṭṭa who was also deprived of all his belongings. Still another was Yadara Ballāla who also had the same result of his fight with Varadappa. Since communications between him and his father-in-law Cāmarāya Cauta of Ullāla were much obstructed by Cannapparāśa of Mijara in the middle, both Cannarāya and Varadappa attacked him on either side and ultimately annexed both Mijana māgaṇi and Malali Śime to their kingdom.

Then the son-in-law Varadiya became king in Śaka 1141 under the name of Dēvarāya Cauta. He was succeeded by his son-in-law Tirumalarāya Cauta in Śaka 1167. This ardent devotee of Śiva finding it very difficult to get prasādam every day from the Sōmanātha temple at Ullāla, built another Sōmanātha temple near his palace at Puṭṭiga on a site where a tiger and a cow lived together. The consecration of the God here took place in Śaka 1177. Then he sent Pradhāni Narasappaṭṭya for friendly negotiations with Madda Heggade of Panambūr and obtained a number of villages. His daughter-in-law Abbakkādēvī commenced to rule from Śaka 1205.

Her son Bhōjarāya Cauta ascended the throne in Śaka 1238. Since he assumed the title of Rāya, he was sent by the Vijayanagar king and was given an interview after a very long time. The

assumption of the title of a Rāya was explained before the king as a result of a vow taken before god by his mother for the survival of her child. The king being very much pleased with the behaviour of Bhōjarāya bestowed on him more honours and sent him back to his country.

He was succeeded by his sister's daughter Padumala dēvī in Śaka 1272. Once when she and her husband were the guests of Duggaṇṇa Sāvanta, the latter snatched away the Royal seal and attempted to become the king himself by killing them.

She was succeeded by her son Cannarāya Cauta in Śaka 1304. The next sovereign was Cannammādēvī Cauta who ascended the throne in Śaka 1325.

She was succeeded by her son Bhojarāya Cauta in Śaka 1360. His son-in-law Tirumalarāya Cauta succeeded him in Śaka 1390. Next came his daughter-in-law (sister's daughter) from Ś. 1436.

She was succeeded by her daughter Abbakkādēvī Cauta in Śaka 1459. She fought several battles with Bhairarāsa Wāḍeyār of Karkaḷa and in this final battle she was killed and her head was carried to Karkaḷa and disgraced.

She was succeeded by her son Cikkarāya Cauta who wanted to take revenge against Bhairarāsa Wāḍeyār. Hence he negotiated with the Ikkēri chief Venkaṭappa Nāyaka who promised to assist him in his fight with Bhairarāsa Wāḍeyār. Karkaḷa was invaded on either side and Bhairarāsa Wāḍeyār was killed. The whole of Karkaḷa was annexed by the Ikkēri chief giving only Sannūr grāma. The two armies together went as far as Kodiyāla where they fought with the Bangāra. Peace was concluded between them. The Ajilas, Domba Heggade of Viṭṭala and Kousinga Araṣu of Kumbaḷe also concluded peace with the Ikkēri chief. With the assistance of Cautas Venkaṭappa Nāyaka next proceeded to Bārakūr passing through the country of Moolike, the Sāvanta of which also concluded a treaty with him. The two armies then proceeded to Bārakūr where again a treaty was concluded. Venkaṭappa Nāyaka annexing all these countries to his kingdom gave Maṇḍakūr Māgaṇi and Hejamadi Māgaṇi as an umbāḷi to Cikkarāya Cauta and returned to Biḍarūr.

Cikkarāya Cauta was succeeded by his sister's daughter Cannammā dēvī Cauta in Śaka 1507. In her reign the Ikkēri chief Śivappa Nāyaka conquered the whole country as far as Nīlēsvara and imposed the payment of a tribute of 3,000 varāhas per year on the Cautas.

She was succeeded by her son Bhōjarāya Cauta in Śaka 1525. He was invited to Bidarūr by the Ikkēri chief Śivappa Nāyaka and was imprisoned there. He miraculously escaped from there and settled down at the village of Arakana in Ammembalada māgaṇi. On a search being made he was found to be residing in this village. On the promise of protection he was again sent for. By imposing a further tribute of 1050 *varāhas* (the total tribute being 4050) he was reinstated to his original position. Further restrictions were also laid on him in the possession of horses and men which could not exceed 10 and 100 respectively. He therefore shifted his capital from Puttige to Mudabidre where he built a new palace for himself. While thus reinstating him, the Bidarūr chief seized Ullalada māgaṇi (except Sōmēśvara grāma and Belumada grāma) and included them under Kōdiyāla Śīmā.

He was succeeded by his sister's daughter Cannammādēvī Cauta in Śaka 1566.

Next came her son Cikkarāya Cauta in Śaka 1601. The next ruler was his sister Padumalādēvī Cauta who succeeded him in Śaka 1637.

She was succeeded by her younger sister Abbakādēvī Cauta in Śaka 1648. Then Sōmaśekhara Nāyaka of Ikkēri went to the country below the ghats and since hostilities arose between Abbakādēvī and Sōmaśekhara Nāyaka, the Ikkēri chief wanted to carry Abbakādēvī to Bidarūr and imprison her there. Learning the evil intention of Sōmaśekhara Nāyaka, Abbakādēvī went to the village of Carakalli in Malayāla śīma with her daughter Cannammādēvī and grandson Candraśekhara and a few followers and was administering this country from there through a *pārupatyagār*. The tribute of 4,050 *varāhas* due to Mangalore was being regularly paid. Then the Ikkēri chief appointed Anantayya of Mudradi as the *Pārupatyagār* of this country.

When this information reached Malayāla, Abbakādēvī wanted to invade the country of Ikkēri with the help of the Malayāla king. At that time Sōmaśekhara Nāyaka died and was succeeded by Bāsappa (Basavappa) Nāyaka who entered into a treaty with her promising the peaceful restoration of her kingdom.

She was succeeded by her grandson Candraśekhara Cikkarāya Cauta in Śaka 1671. The king entered into a treaty with Basavappa Nāyaka of Ikkēri who took an account of the revenue of this country

which amounted to 13792 *varāhas* after deducting all remissions. Out of this a sum of 6000 *varāhas* were allowed as *Umbāli* to Candrasēkhara Cikkarāya Cauta and the rest 7792 *varāhas* were to be paid as tribute to Ikkēri every year. This arrangement continued until the year *Citrabhānu* when Hyder invaded and annexed these countries to Mysore. A fresh treaty was entered into by the Cautas with Hyder and the tribute to be paid was enhanced to 14,000 *varāhas*. In the year *Svabhānu*, it was again enhanced to 19,000. In the year *Pārthiva* this was included under Mangaloor hobli which was under the administration of Sheikali, and the tribute then was 21,215 *varāhas*. When the fort of Kōdiyāla was occupied by the English, Hyder went and recovered the fort from them and on the request of the Cautas granted *inām* lands of 300 *varāhas* and Meluvani 155 *varāhas*, the total being 455 *varāhas* to the Cautas.

His son Cannarāya Cauta was in possession of these *ināms* since Śaka 1691.

His brother Candrasēkhara Cikkarāya Cauta succeeded to the enjoyment of these *ināms* in Śaka 1705. It was reduced in the reign of Tippu and was further reduced when the English occupied the whole of Mysore.

The manuscript also furnishes a list of the temples found in this country.

Kaifiyat of the Ajilas:

Once when Timmannajila was ruling in the town of Ganganaḍ in Vangadēśa, other kings invaded the country. To escape from the disgrace of being caught by them he and his brother Lakṣmaṇappa flew from that place with their family and forces and getting down the ghats constructed a town 'Vangadi'. They also built a temple for God Sōmanātha Vīrabhadra, their family deity. Finding this place insufficient for their prosperity the brothers decided to live separately in two different places. Timmannajila went to Vernūr and Lakṣmaṇappa went to Belatangaḍi. There they built their houses and gradually came into power. Timmannajila continued to have the family name 'Ajila' and Lakṣmaṇappa assumed the name of the 'Vanja' which was later popularly known as 'Banga'. Timmannajila died without any male issue. His two daughters who succeeded to his estate were very much molested by his enemies. Since their position became intolerable, the two daughters went over to Vijayanagar

to seek the aid of the Emperor. The elder sister was a widow and the younger was unmarried. The Vijayanagar king promised protection and also married the younger sister. The younger sister gave birth to two sons Timmannarāya and Kaumirāya. When these two sons attained manhood, the elder son Timmanarāya was given a *sanad* of 12 *māgaṇis* of 3,000 *varāhas* in Mangalore hobli.

The younger son was given a jagir of 6,000 *varāhas* in Mangalore hobli and both of them were sent bestowing on them several titles and honours. They came and settled down at Einoor. Later on Kaumirāya shifted his residence to Nanḍavara. Lakṣmaṇappa Vanja of Belatangaḍi also died without issue. After the death of Timmannajila, his son Pāṇḍyappa succeeded to his 3,000 *śime*. After a male succession of four generations one Timmannajila who succeeded to his estate married a Jain girl. After him for nearly seventy generations the inheritance was in the female line. After Śaka 1141 hostilities arose between Einur and Karkaḷa in connection with the consecration of a Gummaṭa temple at Venūr also. Bhairarāśa Wāḍeyār, the king of Tuḷu country invaded Venūr and in the battle that ensued Bhairarāśa Wāḍeyār was defeated and another Gummaṭa temple was consecrated at Venūr (or Enūr?) when the Ikkēri chief Basavappa Nāyaka conquered the whole country. The tribute to be paid to him by the Ajilas was fixed at 2,500 *varāhas*. After four generations the tribute was enhanced to 3,000 *varāhas* in the reign of Pāṇḍyappa Ajila.

When Nawab Hyder Ali Khan captured the fort of Koḍiyāla, the tribute to be paid by the Ajilas was further enhanced to 7,000 *varāhas*. In the administration of Sheik Ali at Mangalore, the Ajila kings were captured and the property worth of 60,000 *varāhas* was seized giving them only *Inām* lands of 60 *varāhas*. Out of this inam lands again the government seized 10 *varāhas* and left them only 50 *varāhas*. Timmanna Ajila the last representative of this dynasty was thus reduced to the possession of inam lands of only 50 *varāhas*. The Manuscript further mentions a few titles in praise of the Ajilas.

18—15—45.

Kaifiyat or Hoḷebid:

King Viṣṇuvardhana was ruling in the city of Dvārapuri in Śaka. 1055. The history of his dynasty runs as follows :—

King Śāla who belonged to the Yaduvamśa abandoned his original home in the northern countries and reached the city of Dvārapuri. To the west of this city there was the great river Hēmāvati. The village Saśākāpura was situated to the west of this river. Śāla came to Saśākāpura where he found a Jaina Saint worshipping the deity Vasantikādēvī. The Jaina Saint was much pleased with Śāla's piety permitted him to remain there as his disciple, doing the services of a '*Kuñcada ulīga*'.

While Śāla was thus staying with the Jain Saint, the annual festival (*jātre*) of Vasantikādēvī approached. On account of a fearful tiger staying in the vicinity of the village, the people of the village were doubtful of the successful termination of this festival. All the people of the village offered in writing to give 1 *haṇa* for each house every year for the person who killed this tiger. Śāla killed the tiger. The sage was immensely pleased, named him Hoyśāla and blessed him to become the king of Dvārapuri. He also gave him the *Dānaśāsana* of the people and Śāla collected 1 *haṇa* from each house in the villages. From the money so obtained Śāla enlisted a few followers. The next two years he collected at the rate of 2 and 3 *haṇas* for each house respectively. By increasing his collections year by year Śāla gradually collected a large army.

The sage then asked Hoyśāla to go to the city of Dvārapuri, and rebuild the city from the hidden treasure he would get in the city. Hoyśāla did so and built up a kingdom also.

The kingdom that was so built by Hoyśāla was inherited by his son Vinayāditya. He is said to have ruled from Śaka 1010 to Śaka 1048(?).

Vinayāditya had three sons, Ballāḷa, Viṣṇuvardhana and Āditya, out of whom the first two became famous as the rulers of the country. Viṣṇuvardhana had a daughter who was from her birth under

the influence of a Rākṣasī. Rāmanujācārya undertook to expel this evil influence in case he became a convert to Vaiṣṇavism. Biṭṭidēva asked the Jains first to undertake this task and when they expressed their inability Biṭṭidēva approached Rāmānuja to rescue his daughter from this influence. By the grace of Rāmānujācārya, the daughter was relieved of the influence and king Biṭṭidēva became a disciple of Rāmānujācārya under the name of Viṣṇuvardhana. This account is narrated in *Vālāpuri Kēśava Mahātme*.

In the account of Ballāḷa Rāya the way in which he obtained Siddharasa when these two brothers were ruling over this country has been narrated in the manuscript. It is said that a poor Brahman of Kēraḷadēśa came to Candradrōṇapārvata where he performed penance and obtained a *Siddharasa* at the hands of Śiva, the touch of which converted every metal into gold. This Brāhman came to the city of Dvārapuri and stayed in the house of a blacksmith. When Brahman had gone out, the blacksmith accidentally discovered that the Siddharasa was capable of converting every metal into gold. He deprived the Brahman of the *Siddharasa* and so he reported it to the King. When the king got it back for him he presented it to king Ballāḷa and in lieu of it received many *svasti vṛttis*. King Ballāḷa deposited this *Siddharasa* in the treasury. He exempted all this people from the *siddhāya* and took from them the used ploughshare every year which was converted into gold. Ballāḷa and Viṣṇuvardhana occupied the town of Bēlūr and continued to rule peacefully from the town of Dvārapuri.

It was at this time that the great architect Jakaṇācāri who was said to have built several temples in Cōḷadēśa, arrived in the city of Dvārapuri. King Ballāḷa was suffering from acute leprosy. Once when he had gone out on hunting he met the sage Ṛṣyaśringa who advised him to build temples for Śiva to get over this disease. This famous architect Jakaṇācāri the very incarnation of Viśvakarmā built a temple for Śiva. The God was named after the king's grandfather Hoyśāla.

After the reign of Ballāḷa and Viṣṇuvardhana, the latter's son Narasimha Rāya ruled over this country.

He was succeeded by his son Viraballāḷa Rāya who extended his country far and wide. His prowess and handsome appearance reached the ears of the daughter of the Pādshah of Delhi and she insisted on marrying Viraballāḷa alone. The Pādshah consented and sent

envoys to Dvārapuri. King Vīraballāḷa sent his armour as his representative for the marriage with the usual military honours. The daughter of the Pādshah was married to the armour and was sent with all pomp to the city of Dvārapuri where Vīraballāḷa received her very cordially and admitted her to the female apartments of the palace. After some time feeling that it was against the principles of Kṣatriya to have any cordial relations with a person belonging to a Mleccha community he ceased to have cordial relations with this Muslim wife. She therefore sent this information to her father at Delhi who became angry at the behaviour of Vīraballāḷa and came down to Dvārapuri with his army and besieged the town. The Muslim army was defeated by Vīraballāḷa and retreated four *yōjanas* from the city in which place the Muslim army stationed itself for some time.

Just at the time Ballāḷadēvī the elder sister of Vīraballāḷa came to see her brother at Dvārapuri from Candicandavara, with her two sons Lakkaṇṇa and Viraṇṇa. The younger wife of Vīraballāḷa fell in love with these two brothers and found an opportunity to express her amorous feelings to them when Vīraballāḷa had one day gone out on hunt. The brothers sternly refused to comply with her evil desires and when she found that she failed to entice them she swore to get them killed. She determined to do what Ratnā did for Kumāra Rāma. She repeated the same trick and gave a different version to Vīraballāḷa after his return. The king became furious and ordered the immediate execution of the two brothers. The servants approached the king for orders at three different stages and each time the king was more vehement in his orders. The king's order was finally executed and the two brothers were hanged from a tree outside the town.

When Ballāḷadēvī heard of the execution of her innocent sons Lakkaṇṇa and Viraṇṇa she committed suicide on the tree where her sons were executed after delivering a curse on the city.

The Pādshah of Delhi who had stationed his army at a distance from the city took this opportunity to besiege the city again. This time Vīraballāḷa was unable to fight with the Muslim army on account of the curse of his sister Ballāḷadēvī. So he fled to Candradrōṇaparvata with his army. The Pādshah determined to capture him pursued him wherever he went. Being severely pursued by the Pādshah Vīraballāḷa prayed the Goddess of Earth to give him protection. It is said that the Goddess of Earth gave an opening for Vīraballāḷa and his army to enter and closed itself after they entered, leaving a hole like a window. The Pādshah after waiting for some time at this

window on opening found that Vīraballāḷa did not return and so he built a tomb for Vīraballāḷa there and returned to Delhi. The town of Dvārapuri went to ruins and the place was named thereafter as Haḷeyabīḍu.

After the fall of the Hōysāḷas this country was ruled by the Vijayanagar kings who coronated the two Kṣatṛīyas Cikkarāya and Bukkarāya. These two annexed several countries to their kingdom. Their descendants Harihara and Bukka gave several *agrahāras*. The more important among their descendants were Acyutarāya, Kṛṣṇarāya and Śrīraṅgarāya. The Bēlūr śīme was given as a free gift to Anantaiya. When Anantaiya expressed his inability to come up with the administration of this province, Uḷigade Venkaṭādri Nāyaka was sent to Bēlūr who purchased it from Anantaiya. When he was in possession of this province the Ikkēri chiefs seized it from him. When the Vijayanagar kingdom was annexed by the Pādshah, Ikkēri Śivappa Nāyaka gave this Bēlūr Samsthāna to Śrīraṅgarāya. Again Hasar Khān, as the representative of the Pādshah, ruled over this for seven years. It was again annexed by the chiefs of Ikkēri and from them this was annexed by the Mysore kings. A few pages beginning from the back side of the Kaḍattam contain information regarding the origin of this city of Dvārapuri

The puranic account of the birth of *Musalayuddha* and the death of the Yādavas is first mentioned. It is said that Vajra was the only survivor in the internal struggle of the Yādavas. The sole survivor was crowned king by Arjuna and his descendants ruled over Indraprastha for a long time till Śaka 890.

King Madhusūdana was travelling in the south on a pilgrimage to Rāmēśvaram. When he was in this place he was directed in a dream by God Mallikārjuna to build a town on that site and rule over that city. Since the name of his original town was Dvāravatī he named his new town also as Dvārapuri. He built a fort to the town and occupied the surrounding places. He was ruling over this new kingdom till Śaka 920. Once when sage Ṛṣyaśringa came to the court of this king, the sage was not given a cordial reception. He therefore cursed the king that his kingdom may be ruined. Accordingly the country and the city were gradually ruined and the king also died. Even till Śaka 995 *Sōbhakṛit* the whole country was covered by forest. Śāla who was residing in the northern countries was a descendant of this king Madhusūdana.

The Substance of the Purāṇa of Śrī Venkaṭaramaṇa Svāmi hills :

18—15—11.

This is a kadidam manuscript and gives first the purāṇic account of the Tirupati hills. In Kaliyuga, for four thousand years no *ārādhanā* was performed by human beings. Afterwards when about 1,000 years of Śalivāhana era passed, Arulāḷa Bṛhaspati Jois got the village of Mānayakanapura from the Ānēgundi kings for the *ārādhanā* of the deity newly consecrated and from that time *ārādhanā* was performed by the descendants of this family. Dāsa Kēśava Śetti, a merchant of Terakanāmbi, built the Navarāṅkana of this temple. In the year 1420 of Śalivāhana era (*Kālayukti*) the temple was repaired and improved. In 1542 (*Raudrī*) Appanna Gauda of Cikkahalli, built Kaisale Ankana. In 1551, Terakanāmbi Doḍḍa Nāraṇappa built the temple of Vaikuṇṭha Nārāyaṇasvāmi. He also built the temple of 'Ammā'. In 1610, Terakanāmbi Cenayya Śetti built the *Pātāla Maṇṭapa*. Doḍḍa Muddammā, the queen of Cikka Dēvarāja Woḍeyār of Mysore built the fort and the compound walls. This was done in 1618. In the reign of Kṛṣṇarāja Woḍeyār (1683 *Viṣu*, Heggadavadi village was given to the temple and brought an annual rent of 120 *varāhas*. Later this village was taken back to the palace.

Pāṇḍya Vamsāvali and Manipurada Kaiḥyat:

18—15—29.

Old Nos. 17, 1910.

TAYLOR, p. 653.

1. *Pāṇḍya Rājavamsāvali:*

The manuscript begins with the birth of the Pāṇḍavas of Hastināvatī and gives a very short account of Arjuna. Arjuna had a son called Abhimanyu by his wife Subhadrā. He ruled over Hastināvatī. The names of his successors Parīkṣit Rāya Janamējaya and others are also mentioned. The manuscript then mentions the Purāṇic list of the Navacōḷas and in succession to them the Nava Ballāḷas* of Halebid as mentioned in Purāṇas. It then mentions a few names of the Śōḍaśa Mahārāyas — Kṛṣṇa Rāya, Achyuta Rāya, Jagaderāya, Bhujangarāya, Nīlakaṇṭha Rāya, Bukkarasarāya, Harihararāya, Naraharirāya, Narasingarāya and others of Ānēgondi. It then mentions the succession of the Kadambas and finally mentions the villages included in Amucavādi.

2: In olden days the north Rāyas country was ruled by Poligars. They invaded the south with army, built forts and subjugated the whole southern country. Cinnakama marched against Lingapāda Rāya, captured his fort and drove him away from the land. Some time afterwards Lingapāda, in his turn, attacked Cinnakama, recovered his fort and had his enemy put to death.

* The term Ballāḷa is used here in a general sense, signifying the Hoysala kings of Dvārasamudra. From Ballāḷa I to Ballāḷa III, there were nine kings in the dynasty.

18—15—34.

Gautamara Sapa and Nagarapurada Kaifiyat:

TAYLOR, p. 656, Old Nos. 1907.

Kaifiyat of Nagarapuram:

This *kaifiyat* was caused to be written by Kṛṣṇa Josya, Govardhana Josya, Hiraṇṇaiya Varadācārya and others.

After giving a traditional and legendary account of a Nagaraśekhara Rāya it says that on the other side of the Ghats at Mudvidare, king Vira Ballāḷa went with his army to Garalapuri Kṣetra and stayed there for a short period worshipping the God. While he was returning to his place he had to fight a severe battle with Ādicōḷarāya who was defeated and slain by Vīraballāḷa. The kingdom of Vīraballāḷa extended from Mudbidare as far as Nagarapura.

The fort of Govardhanagiri in the south was ruled over by the nine Danāyaka brothers. Of the nine brothers, Bhīma Danāyaka and Perumāḷa Danāyaka with two others fell out with the others, left their fort to the Karnāṭaka country and arrived at the city of Nagarapuri. In the battle that ensued between them and Vīraballāḷa for the occupation of the fort, Vīraballāḷa died and the Danāyakas occupied the fort. They built the temples for Gōpālasvāmi and Lakṣmīkānta and gave several grants to them. The brothers ruled over this country in succession. The eldest of the brothers had 16 daughters and to see all the 16 sons-in-law at the same time he got the *Harinaru-Mukhada-Cāvadi*. He ruled for 60 years and was succeeded by Manje Danāyaka. The two others Bhīma Danāyaka and Perumāḷa Danāyaka succeeded Manje Danāyaka and the latter of them ruled for 35 years. To expand their little kingdom these Danāyakas had to fight with Manje Danāyaka of Baṭṭade Kōṭe. The battle was still undecided even though it was waged for nearly three years. Being frightened on account of his own misjudgement of facts, he committed suicide in fear of being captured by the company. His wife Suggavve also entered fire and died. The fort of Baṭṭada Kōṭe was occupied by the four Danāyakas. Acadanāyaka, the son of Bhīma Danāyaka, the eldest of the four, was left in charge of their new fort. The four Danāyakas began to expand their kingdom on all the directions and finally their country extended as far as Gove in the north, Davesabetta in

the south, Bisalugatta in the west and Satyamangalada Kanive in the east. Aca Danāyaka was ruling the whole of the above kingdom including Beṭṭada Kōṭe, Nagarapuri and Ratnapuripēṭa, and the repairs of the tank were met by his harlot Singārī. Aca Danāyaka ruled over this country for a period of 45 years. In his reign the Jains were very powerful at Nagarapuri. They built a Basti with a *gopura* in the town.

Bhujangarāya of Ummattūr besieged the fort of Nagarapuri, killed the Danāyaka in the battle and occupied the fort. He ruled over this country for 54 years. In his time the city of Dvāraki fell into the hands of enemies and the chief of Dvāraki fled with his army and came to this country. When they arrived here Rāje Araṣu fled from this country to the south with 32 followers, including his ministers. Rāje Araṣu married the daughter of Lingavanta Woḍeyār of Kaluve. The Woḍeyār requested Rāje Araṣu to give descendants their family title of Woḍeyārs. Rāje Araṣu was anointed king of Mysore under the name of Rāja Woḍeyār in Śaka 1531. *Soumya*, Kārtika, śu 5 Tuesday.* After he became the king of Mysore he invaded Nagarapuri, killed Bhujanga Rāya and annexed the town and its 33 villages to Mysore. He ruled for 7 years, 1 month and 5 days (1609-1616 A.D.). His son was Immaḍi Rāja Woḍeyār. His son Narasarāja Woḍeyār ruled over Mysore for 24 years, 9 months and 12 days. His son Doḍḍa Dēvarāja Woḍeyār ruled for 13 years, 1 month and 18 days.

His son Cikka Dēvarāja Woḍeyār ruled for 31 years, 8 months and 23 days. His son Kanṭhīrava Narasa Rāja Woḍeyār ruled for 5 years, 1 month and 14 days.

His son Kṛṣṇa Rāja Woḍeyār ruled for 22 years, 1 month and 16 days. In his reign, out of the 33 villages included in Padattale, four villages were given away as an umbali. His son was Cāmarāja Woḍeyār. His son was Kṛṣṇarāja Woḍeyār. In the days of Hyder the umbali was seized and this village of Padattale was included in Gundlupet removing it from the Taluk of Taknambi. In the reign of Tippu it was again shifted from Gundlupet taluk to Nanjangud taluk and from the year *Siddhārti* in the reign of Kṛṣṇarāja Woḍeyār this village was included in the Mysore taluk.

The *kaifiyat* ends with the usual list of tanks, the existing and the ruined temples of the place and list of crops.

* According to Swamikkannu Pillai's *Ephemeris*, this does not work out quite accurately. The date is Monday, 23rd October 1609
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Tulu Konkani Rājara Śāsanagaḷu:

Gōkarṇada Vivara : Kadire Rāyana Vrittānta Śāsanagaḷu:

Shelf No. 18—19—5.

The manuscript under notice is in palmyra leaf. The writing is clear, the alphabet employed being that of the middle period.

The manuscript contains all kinds of odd transactions in the vicinity of Gōkarṇa, North Kannara, such as Bhattakala. One deals with the various fines imposed by one Karike, Timmappa Hegde (presumably the headman of the division) on several persons who committed wrongful acts such as sale of unalienable properties (*bhattakala Upādhiyinda sthala viṅgada madi koṭṭuddakke*), breaking of matrimonial contracts (*dhārā pātra hoda sammānda laki bittalli*), conceiving by widows, taking stolen properties, not carrying out the management of trust properties, etc.

There is also an interesting specimen of a lease deed executed by one Antappa of Bhatkal to Devappa Sanbheg.

Then there is a statement of the cocoanut yield from the several gardens of Gōkarṇa bringing the total to 1,92,259.

The whole thing is called the “Bāhu Daṇḍa Pustake”. The book opens with praise of Lord Gaṇeśa, Śāradā and Mahā Rudra of Mangēśa.

There is a reference to a grant of a property to Lakṣmī-nārāyaṇa Svāmi of Kōnkaṇa in the village of Vavikoddi made of one Kasarage Timmaṇṇe Nāyaka. This was affected during the *Dunmati Samvatsara* in the reign of Guru Basavappa Dēva (evidently Kelandi). Then there is a reference to paying into the Treasuries of Keḷaḍi Cennammāji in the year *Dundubhi*.

There is a detailed account of the several *utsavas* connected with the famous Mahābaleśvara temple of Gōkarṇa. There seems to have been a peculiar practice of some kind of tax paid in advance by the Brahmins of Gōkarṇa.

There is some reference to a donation made during the time of Sherif Mallik. There is a short but beautiful account of the fight between Sherif Mallik and Venkaṭappa Nāyaka in the year *Parābhava* (Śaka 1529).

There is a statement that the kingdom of Karnāṭaka Bairā Devī was usurped by Kelāḍi Venkaṭappa Nāyaka and the matter was complained to the Ibrahim-Ādil-Shah-Pādshah of Bījapur. That made Ādil Shah send out Sherif Mallik in Śaka 1529, (i.e., 1608 A.D.).

Besides these there are entries of several payments. There is no reference to any Rāya of Kadire.

In Śaka (965?) *Sobhakṛt* the Śūdra people of Rājapura were famine-stricken and were obliged to leave their city. They sailed southwards and on their way passed through Bārakūr and came to a port near Udayavar. Their ships stopped of their own accord at the place. Pāṇḍya Māthula, their leader, threw to the sea his sister's child suffering from leprosy to propitiate Mahiṣāsura, the king of all the Bhūtas of Bārakūr. But the latter felt pity on the poor child and took him to Bārakūr and kept him in the house of a poor man. There the child was brought up with the utmost care and he attained the age of manhood.

At this juncture, the king of Bārakūr died without any issue to ascend the throne and the kingdom became rulerless. The state elephant came to the place where this youth stood and poured holy water on him, took him on its back and proceeded to the throne and placed him on it. He was afterwards crowned king with great pomp and the people were glad to have him as their king.

Pāṇḍya and his people sailed south as far as Rāmēśvaram and lived there for forty years. Afterwards, they came back and reached the port of Udayavar. The king of Bārakūr, Bhūta Pāṇḍya by name, was in the royal palace at Udayavar and his fame had reached far and wide. The people in the ship were curious to see the new king and so went to the palace. On hearing about this, the king caused his own picture, while he was a child, to be drawn and hung at the entrance. All the visitors saw this picture. Among them here was Bhūta Pāṇḍya's mother and when she saw the picture of the child, she was very much moved and began to cry aloud remembering her lost child. The watchmen at the gate led her to the presence of the king who asked her why she wept. She told the whole story and was surprised to learn that the king was her lost son. When the king came to know that the visitors were his own men, he asked them to stay in his own kingdom and gave them lands for cultivation. Special laws were made by which property passed on to the nephews and not to the sons; and this is now known as "Aliyasantānada kaṭṭu".

Gerusoppa Samsthānada Viṣaya :

The history of Bhairadēvi of Gerusoppe.

In North Madura, there was a king of the Jaina faith. He had a beautiful daughter. A *Bairāgi* (mendicant) who came to her one day for alms and would not go and so was beaten to death. He became a ghost and began to trouble the princess. The king tried all *mantras* and other devices to cure his daughter but they were of no avail. At last, the king offered prayers to the ghost itself and requested it earnestly to leave the body of his daughter. The ghost was moved to pity and left the princess in peace. The king called his daughter as Bhairadēvi. He gave her a small army and sent her to the south in a ship along with some relatives. They came to the port of Honnāvar and from there went to the interior and settled in Gerusoppe and slowly built a kingdom there. The princess was in due course married and the kingdom gradually extended. *Bastis* were built and the Jaina faith prevailed all over the country. An order to the effect that only female descendants should rule over the kingdom was passed. After her death, her daughter became queen and she was also called as Bhairadēvi. Thus the kingdom passed on to twelve queens of the same name. The twelfth queen was a contemporary of Sadāśiva Rāya of Kelaḍi. Finding that she could not rule effectively, she gave the lordship to Sadāśiva Rāya and became his vassal.

MANUSCRIPT No. 218.

R. No. 1175 (15—4—21).

Local Records . . . (Kannada Portions).

The manuscript gives the description of the battle that took place between Aliya Rāmarāya and Bijapura Bādasha and others.

During the reign of Rāmarāya (Śālivāhana year 1486 or thereabouts ?) the *Mahaldār* of Ali Ādil Shāh came to the court of Vijayanagar with letters from his master and sent word to the king about his arrival. The king sent his *Dalavāy* to him and ordered that he should be given proper treatment and that he should be given quarters in Ānanda Mahāl. The *Mahaldār* rested that day and next morning, after *namaz* he thought within himself thus : “The king did not care to take the letters that I brought here from my master. But I should not speak harsh words and bring dishonour on my self. I must safeguard my dignity”. And he sent word to the king asking for interview. The king sent for him. The *Mahaldār* came to the king, bowed to him, handed over the letters and praised him very much. The king was very much pleased on hearing the contents of the letters and held a darbar in Ānanda Mahal itself. At that time Telugu Dombas came and in accordance with the wishes of the king, they showed their performance. They wanted some pigs for their food which the king ordered to be given. The *Mahaldār* was angry at this and shutting the eyes, he said “I am a Muslim, I do not want to see wicked animals. If I see them, I shall have to leave my faith and accept your religion”. The king told him that his co-religionists ate the fowl which amounted eating the excreta. The *Mahaldār* accused that the Hindus were of low caste because they ate all sorts of wicked animals. The king became very angry and ordered all the pigs to be gathered together and fed with *cōlam* and confined in a house. Next day, one hundred fowls were kept in the same house and they picked up the *cōlam* from the excreta of the pigs and ate them up. The king showed this to the *Mahaldār* and asked him if he belonged to a higher caste. The *Mahaldār* became very angry. The king tried to pacify him but could not.

The *Mahaldār* went to his master Ali Ādil Shāh and narrated everything to him and asked him to attack and conquer the kingdom of Karnāṭaka. But the Pādshah said that he was just like the

son of Rāmarāya — so affectionate towards him and so it was impossible for him to fight against him. So the Mahaldār came to Akbar Jalāluddin of Jalna, Ali Ādil Shāh, Nizam Shāh Bāzī, who were in conference at Jalna at that time and narrated to them what had taken place in Rāmarāya's court. All of them got angry with Rāmarāya and decided to fight with him. They gathered together with their armies and marched against Vijayanagar. The estimates of the different armies are given.

Rāmarāya's Hejibas Timmaji and Bhimāji were there. They wrote in detail about the march of three armies on Vijayanagar and sent the letter through Jasuda who came to Vijayanagar and gave the letter to him and told him all that he saw. Then Rāmarāya held a durbar and told them about the march of the enemies and asked them to be prepared to stand against them. All of them agreed. They were given rich presents. Next day, the spies brought news to the king that the three Padshahs were asking the help of Ali Ādilshāh Padshah. They wanted passage for their armies through his territories. But he refused to comply with their request. This made the king very glad. But the three Padshahs did not give up their attempt. They sent a Subedar to Ali Ādil Shāh and tried their best to win over. But this attempt was also useless. This news reached Vijayanagar. The commander Basappa Nāyaka heard and informed the king. The ministers advised the king to encourage the soldiers by giving them money and win the war. The king did as they told him and then went into the harem to his first wife Satyabhāmā. His other wives were Devacintāmaṇi, Tirumangalamma, Subhadrā, Jāmbavatī, Rādhā, Mōhinī, etc., sixty-four in number. To each of them, the king gave rich presents.

The next morning the king started at an auspicious moment for fight. He rode on a horse called Rājahamsa. He gave rich presents to all the soldiers. The army marched and camped on the bank of the Tungā river. It extended up to the banks of Kṛṣṇā where the king had his camp. On the otherside, Nizamshāh, Bahiri Pādshāh, Daulatabad Pādshāh, encamped on the banks of Bhīmarathi; the Muslim army encamped on all sides. The goondas of this army crossed the river Kṛṣṇā and caused havoc in the kingdom of Vijayanagar. The village folk fled and settled in towns.

The king of Vijayanagar ordered his soldiers to march with their army and encamp at Rākṣasa Tangadi and they did so. The soldiers were all well-equipped and were set in positions. The Nāyakas

were asked to give presents to the soldiers according to their merits. This news was carried to the four Pādshās and when they heard about this they thought they should not waste a moment and so made preparations for the fight. Then the whole army marched and came to a place which was a Yojana distant from Rākṣasa Tangadi. Nizamshāh Pādshāh and Ibrahim Imām Kutubshāh tried to unite their armies. They determined to fight seriously and began their work. On this side, the army of Vijayanagar also began to fight. The soldiers of Kārṇāṭaka showed great prowess. Ali Ādil-shāh Pādshāh and Vahiman Pādshāh did not fight. The battle went on for three days and the list of important personages who were either injured or who died on both sides is given. On seeing so many people falling in the battle Rāmarāya called together all his big Sardars and others and asked them to be ready in their places and not to give fight till he came. Then he sent his *Daḷavāy* Bairappa Nāyaka and Jamedar Pāvada Nāyaka to Ali Ādil Shah Padshah and informed him that it was not proper for him to fight against him. The latter replied that he did not join them intentionally, but he was there because their army was doing havoc in his country and to prevent it he was acting like this and he promised that he would do no harm to him.

But this news reached the ears of the three Pādshās and they sent word to him that in case he helped Rāmarāya, he would be ruined. Ali Ādil Shāh was very much afraid and agreed to do what they told him. Rāmarāya went to the battle-field and fight began and lasted for 27 days. The enemies camped at Talikotte. Many died on both sides. The Nāyakas and Vaziers of Rājabhūvaru- (Rāmarāja) came to him and secretly told him that Ali Ādil Shāh and Imamana Mulk were not fighting but at any time they might deceive them. They should not therefore be trusted. They should keep an army in reserve for them and fight fiercely with the other three Pādshās. The king was very much pleased and agreed to what they said and gave them rich presents. He sent his commanders to different places for the fight and the battle commenced. Akbar Jalā-luddin Pādshāh gave battles and retreated in the end. Then the Mughal Pādshāh and Nizam Shāh Pādshāh fought jointly. Their armies suffered great loss — some were killed, some wounded and some others retreated. Both sides fought bravely. Rāmarāya became very angry, called all his vaziers and said that he would personally go to the battle sitting on his elephant called “Rājahamsa Amrita gaja”. When he went to fight with the enemies, the latter suffered a great loss. The battle raged for more than three days.

The Muslim Pādshās retreated a few miles and some of the soldiers fled in all directions. The soldiers on the other side, i.e., on the side of Rāmarāja became mad with joy and thought that they had no more to fight.

Then the three Pādshās secretly sent word to Ali Ādilshāh Pādshāh that because he did not join them in the fight, their armies suffered a loss and that they were prepared to suffer what God had in store for them. At that time, Ali Ādilshāh was performing *namaz*; after finishing *namaz*, he prayed God to give him a desire to fight and also to help in winning back the last glory. Afterwards he gathered together his army and fell upon that of Rāmarāja and began to fight. The army of Rāmarāja was quite unprepared and so it suffered a loss. Then Rāmarāja addressed Ali Ādilshāh and told him thus; "Being my son, it is not proper for you to change your mind like this. You have deceived me. My army has been destroyed in the battle field. What can I do? I do not want you to give up to my enemies and get my head cut off. Take my sword and cut off my head. My life-time has come to an end." So saying, he uttered 'stotra' to his deity. After this he went and sat in front of Ali Ādilshāh who cut off his head as desired by him. The three Pādshās who heard this news became very glad. On hearing this news, the Karṇāṭaka army fled in all directions. Everything was lost. A small army came back to Vijayanagar. Rāmarāja's mother heard of her son's death and was filled with great sorrow. She committed suicide. His three queens also sacrificed themselves on fire.

The three Pādshāhs came to Vijayanagar with their army and took possession of every valuable thing they could find and went away to their respective places. Ali Ādilshāh sent the body of Rāmarāja to Varanasi and went to Penukonda along with his army and besieged it for a long time and after taking possession of it, kept his army there and went back to Bījāpur.

Rājabhūvara Rāmarāja died on the 8th day of Vaiśakha Bahula of the year *Raktākṣī* (Monday, Śravaṇa Nakṣatra).

100984

MANUSCRIPT No. 219.

Shelf No. 18—21—24.

This manuscript deals with the history of Śirumaṇa Nāyaka in the Sangatya metre. The first seven stanzas are missing. The poet, Siddhamalla calls himself a devotee of the poets of Śaiva faith. Śirumaṇa, the hero, appears to be a cowherd. The king Narasinga Rāya heard about his valour, and after hand fighting killed Śirumaṇa and conquered the place.

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